

REPORT

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 31st December 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

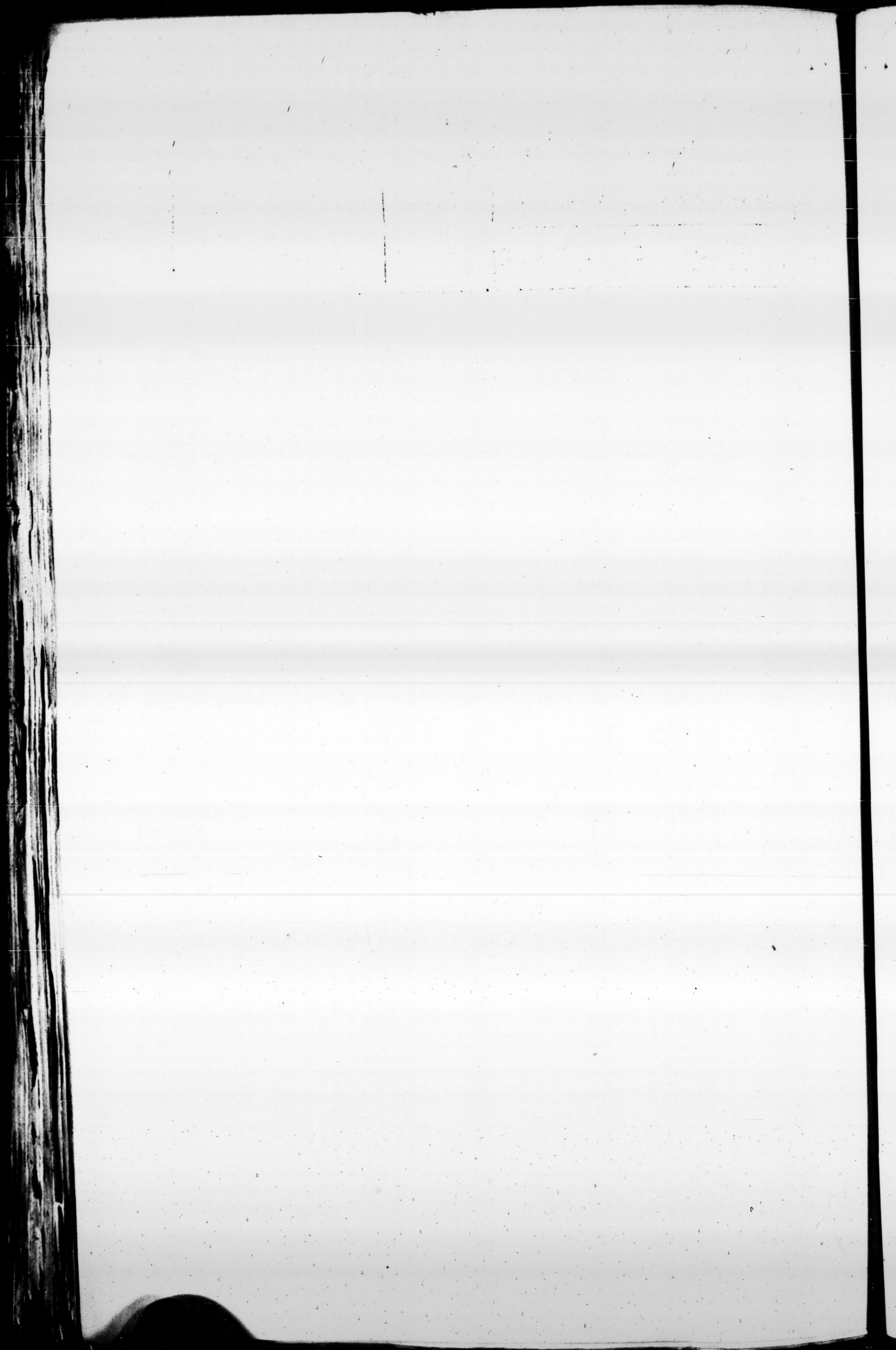
No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 28.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	800
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto	Do.		
7	"Birbhum Hitaishi"	Suri	Do.	Bibhuti Bhusan Paitandi, Mukhtear	300
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti, Brahmin, age 37.	800
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarkar, Kayastha	900 to 1,000
10	"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 42	850
11	"Daily Hitavadi"	Calcutta	Daily	Panchcowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39	400
13	"Dharma"	Ditto	Weekly	Aravinda Ghosh, Kayastha, age 45	2,000
14	"Dharma-o-Karma"	Ditto	Monthly		
15	"Education Gazette"	Chinsura	Weekly	Shibnarain Bannerji, M.A., B.L., Brahmin.	1,500
16	"Ekata"	Calcutta	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu Teli, age 34 years.	1,000
17	"Hitavadi"	Ditto	Do.	Panchcowri Banerji, Brahmin	30,000
18	"Hindusthan"	Ditto	Do.	Hari Das Dutt, Kayastha, age 39	1,000
19	"Jagaran"	Bagerhat	Do.	Behary Lal Roy	600
20	"Jasohar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
21	"Kalyani"	Magura	Do.	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
22	"Karmayogin"	Howrah	Do.	Amarendra Nath Chatterji, B.A., Brahmin, age 32.	2,000
23	"Khulnavasi"	Khulna	Do.		
24	"Manbhum"	Purulia	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
26	"Medini Bandhav"	Midnapore	Do.		
27	"Mihir-o-Sudhakar"	Calcutta	Do.	Sayyid Osman, Muhammadan, age 36; Maulvi Reyazuddin Ahmad, Muhammadan.	4,000
28	"Murshidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-weekly	Revd. Lall Behari Shah, Native Christian, age 24.	300
30	"Nayak"	Ditto	Daily	Priya Nath Guha, Kayastha, age 37	3,000
31	"Nihar"	Contai	Weekly	Madhusudhan Jana, age 50	200
32	"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 36	400
33	"Pallivasi"	Kalna	Do.	Sosi Bhusan Banerji, Brahmin, age 44	600
34	"Prachar"	Calcutta	Monthly		
35	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39.	500
36	"Pratihar"	Berhampore	Do.	Kamakhyas Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay"	Calcutta	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	800
41	"Samvad Purnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, Brahmin, age 45.	60
42	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika"	Diamond Harbour	Monthly		
44	"Soltan"	Calcutta	Weekly	Maulvi Muhammad Monirazzam, Musalman.	1,500

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl.					
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Weekly	Mrinal Kanti Ghose, Kayastha, age 39	2,000
46	"Twenty-four Parganas Var-tavaha."	Bhawanipur	Do.	Hem Chandra Nag. B.A., Kayastha, age 27.	1,000
HINDI.					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	Nowadika Lal, Kayastha, age 26	200
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	3,200
50	"Bihar Bandhu" ...	Bankipore	Do.	Ram Kishore Singh, Ondhia Kurma, age 30,	500
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36	1,000
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, Khettri, age 31	6,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Puraadkar, Mahratta, Brahmin, age 28.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	S. K. Tebrevala, Hindu, age 35	500
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40	300
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa	200
60	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35.	255
61	"Tirhut Samachar" ...	Muzaffarpur	Do.	Pandit Jaganand	142
62	"Bara Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
63	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
PERSIAN.					
64	"Namai Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59	1,000
URDU.					
65	"Al Punch" ...	Bankipore	Weekly	Syed Hussain, Muhammadan, age 36...	250
66	"Darus Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, Muhammadan, age 36.	400
67	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	350
URIA.					
68	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41	.....
69	"Manorama" ...	Baripada ...	Do.	.....	.....
70	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32	700
71	"Sambalpur Hitaishini" ...	Bamra ..	Do.	Dinabandhu Garhnaik, Chasa, age 35.	.....
72	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgopa, age 53.	500
73	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ravi Tarak Sen, Tamuli, age 48	600
74	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
75	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76	1,000
76	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
77	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moherana, Karmokar,	500

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
26A	"Muhammadi"...	Calcutta ...	Weekly ...	.....	.....
43A	"Surbarnabanik"...	Do. ...	Do. ...	.....	.....
8A	"Biswadut" ...	Howrah ..	Do. ...	.....	.....



I.—FOREIGN POLITICS.

THE *Namai Muquddas Hablul Matin* [Calcutta] of the 19th December writes :—

NAMAI MUQADDAS
HABLUL MATIN,
Dec. 19th, 1910.

Points for the consideration of
the Persians.

The present state of affairs in Persia has now removed the previous notions and beliefs of our neighbours who will therefore no longer have cause to attribute their presence in Persia to internal commotion. The Russians have admitted that the stay of Russian troops in Persia is no longer necessary in the north while the statistics of customs have proved that the pretence of the English for landing troops in the south had no foundation in fact. The Foreign Minister of England has admitted that Russia sent her troops to Persia with his consent. In other words all the direct and indirect interferences of the two Powers in the past and the present are based on politics, of course the difference is only in the method adopted by each. One had recourse to severe and the other to moderate means. Now that the Persians have demanded the withdrawal of troops by Russia the latter has come forward in a friendly way with a prayer for certain concessions regarding railways, navigation, working of copper mines, revision of contract of service of Russian officers and the starting of automobile service between Resht and Kazwin.

It is quite apparent that if Persia grants these concessions to Russia in the north, England is sure to come forward with a demand for similar rights in the south. If Russia compels Persia to accede to her wishes England too would resort to the argument of force. The result would be division of not only those portions of our country which have been marked by them as being within respective sphere of influence of our friends but of that zone also which lies beyond and has as yet been left free. In support of what is said here one has only to look to the claims of the English over the Persian Gulf and the desire to patrol the road between Bushire and Isphahan which lies outside the sphere of their influence. The bestowal of a title on Sirdar Arfa is another piece of evidence which goes to support the above allegation.

The Persians should never think that since they have restored order in the country their civilized and justice-loving neighbours will desist from any further encroachments on their country, hold back from attaining their object or leave us alone.

Men versed in politics know that during all the disturbances that occurred in Persia from its beginning up to now not one incident happened that would entitle the neighbours to interfere. The condition of Russia in times of peace is worse than that of Persia during a revolution. No incidents like those which occur in Burma and even on the frontiers of India can be found through the whole history of the Persian revolution. Besides we challenge anyone to point out to any incident during the last four years of unrest in Persia which can compare with the bloodshed and plunder that occurred in broad daylight about fifteen days ago in Calcutta, which is the citizens of cities and the very metropolis of India, and where there is so much arrangement of the military, the police and the gendarmerie. It is said that during this disturbance property worth more than ten millions was lost. As for the number of those killed and wounded, the former is not known and the latter has not yet appeared in the papers. And all this between contending parties which actually formed but a handful of the total Muhammadan population and a fraction of the Marwari residents of the town. The wonder therefore is that those who pose as our preceptors hardly follow their own tenets.

From what has been said above it is evident that the object of our neighbours is something different from what they profess it to be. They simply want to destroy the independence of Persia and to divide our dear country between themselves.

Statesmen, therefore, know that internal peace alone is not enough to deprive our neighbours, kinder than mother, of an excuse for interference. The duty of the Persians therefore lies in promoting unity, strengthening the

central Government of the country, boycotting the goods of aggressive Powers and promoting religious zeal on pan-Islamic lines.

Referring to the discussion in both the Houses of Parliament of England and quoting the questions put by Mr. Dillon with the Foreign Minister's replies to them in the House of Commons and those of Lords Lamington and Hirschell in the Lords the same paper observes that in spite of a denial the question which is the cause of the present mischief in Persia by both Russia and England is about the Persian loan. The interpretations of Mr. Dillon and Lord Lamington have clearly shown to what extent the question of the loan formed the subject of correspondence between the Russian and English Consuls, and that the real object was to destroy the independence of Russia and to obtain certain concessions to which they had no right and which, if granted, would put an end to Persia's independence. The above correspondence has nothing to do with Persia's recent negotiation with Slagman and Brothers noticed by the English papers.

NAMA-I-MUQADDAS
HABUL MATIN,
Dec. 19th, 1910.

2. Referring to the orders of Russia in the places encroached upon by her to publish incomplete editions of the holy *Koran* leaving out all the verses on *jehad* (crusade)

Russia's insulting orders. and to place the statues of the Czar and the Czarnia in the mosques at Kafkaz and Turkistan, Syed Muhammad Jawad Sherazi, Moid-ul-Ulama, a correspondent of the *Nama-i-Muqaddas Habul Matin* [Calcutta] in its issue of the 19th December exhorts the Daryabegi and the Muhammadans of Persia to shake off fear and take up arms, for, he says, it is better to suffer death than such humiliation and contempts. The writer quotes the example as worthy to be followed of the 100 armed Afghans, being infuriated at a fruit seller's showing a pomegranate to an English officer, and not satisfied with the views, that the English being conquerors were the masters of all they conquered, expressed by Dost Muhammad Khan, the then Amir of Kabul, to whom they had gone for orders, attacked the English and were killed.

NAMA-I-MUQADDAS
HABUL MATIN,
Dec. 19th, 1910.

3. After giving a copy of an article of the "New Persia," a Persian paper, about the Persian officers desiring to lower the rate of interest on the loan from 7 to 5 per

The Persian loan. cent. and thus making a saving of 2 per cent., the *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 19th December reserving its own views submits two points for the consideration of the Persian Parliament, first, that for various reasons borrowing money from Messrs. Slagman and Brothers is much more beneficial and less injurious than from the Imperial Bank; and secondly if the loan is taken from the Imperial Bank, Persia should stipulate for an option to pay off the debt before due time, otherwise the Bank will realize it from the Customs of the south for 42 years, during which period Persia will be totally deprived of the customs.

NAMA-I-MUQADDAS
HABUL MATIN,
Dec. 19th, 1910.

4. Referring to Reuter's telegram that the new Government of Persia has sent 800 troops and one maxim gun to Shiraz the *Nama-i-Muqaddas Habul Matin* [Calcutta] of the

Persian troops in Shiraz. 19th December warns the Nizam-Saltanat of Persia against the political mistakes of the former Government as things have quite changed now. It says that the foreign consuls and their allies are blind after the question of selling Persia and that, as the paper says, nothing happens in Shiraz but at the instigation and instructions of these Consuls. The Persian Government should therefore officially exercise due control over them, turn out their allies from Shiraz, reform the people and unite the parties. The paper hopes that the Persians will help the Government for the cause of their country which is in danger.

The paper cannot help saying that the Government cannot keep perfect peace in the south unless it secures good management and impartiality, and therefore travelling and stationary armies should be kept under expert and well-wishing officers, and a portion of the revenue should be allotted to meet the expenses necessary for the purpose. The Kashkais who are earnest in obedience would be the best men, suggests the paper, to be employed for the work.

NAMA-I-MUQADDAS
HABUL MATIN,
Dec. 19th, 1910.

5. Appealing to the Persian princes, traders, nobles, ministers and the nation in general as well as to the leaders of Islam at Najaf-i-Ashraf, Karbala, Samra and other Islamic centres, the *Nama-i-Muqaddas Habul Matin*

Appeals to the Persians and the leaders of Islam.

[Calcutta] of the 19th December exhorts them to exert themselves to save their country and its independence as it says, it is the most critical time for the country.

II.—HOME ADMINISTRATION.

(a)—Police.

6. Referring to the looting of the property of Pannalal Murarkar during the recent *Bakr Id* riots the *Samaj* [Calcutta] of the 18th December regrets that the police did not take precautionary measures although Murarkar had asked for their aid beforehand. The paper believes that the riots would not have assumed the serious proportions that they did, if the stalwart Kabulis, who were armed with *lathis*, did not take part in them. The Kabulis think that the law of this country are not meant for them, and it is this belief which emboldens them to perpetrate such acts of lawlessness and oppression. The authorities should take every step in their power to repress these lawless people.

SAMAJ,
Dec. 18th, 1910.

7. The *Sanjivani* [Calcutta] of the 22nd December draws the attention of the Government to the futile search of a rich Marwari's house at Amratolla by the Calcutta police undertaken on the mere ground that a shop belonging to a Musalman named Muhammad Ali in its neighbourhood had been looted during the recent riots, and asks if the police will always be allowed to spread discontent in the country by thus entering into people's houses at any time they please and turning everything in them topsy turvy without sufficient reason. The writer also takes exception to the arrest of a number of Marwaris, amongst whom there are some very respectable men including Rangalal Jhujhunwalla, from No. 37, Cotton Street, on the mere ground that brick-bats were found collected in the house. A Musalman passing along Cotton Street had been struck by a brick-bat. This led to the arrests being made on mere suspicion. During the disturbance many Marwaris had sought the help of the police in protecting their life and property. But this help was refused them. They had no fire-arms or other weapons to defend themselves against rioters and plunderers. Under the circumstances if they collected brick-bats to drive off marauders from their doors, can they be blamed or justly punished for it? Government is requested to consider the matter.

SANJIVANI,
Dec. 22nd, 1910.

8. While it did not witness any act of the police deserving of praise, the *Hitvarta* [Calcutta] of the 22nd December is glad to say that the attitude of the military was excellent. Praise to the military. Specially the small number of Sikh horse-men who guarded the Chitpur and Harrison Road gave every satisfaction to the public by their constant alertness and perfect impartiality. Highly praising the Sikhs on behalf of the Calcutta public the paper observes that if the public opinion had any influence over the actions of the Government these worthy soldiers would have been awarded gold medals.

HITVARTA,
Dec. 22nd, 1910.

9. "All the evidence points to the fact that the Muhammadans were aggressors both in the attacks on the police and in the looting of the shops. On Thursday they spread the wholly false report that some Muhammadan shops had been looted by the Hindus."

HITVARTA,
Dec. 22nd, 1910.

Quoting the above passage from the *Englishman* the *Hitvarta* [Calcutta] of the 22nd December says that every word of it is literally true.

The same paper further makes another rather lengthy quotation from the *Englishman* to refute the allegations against the Marwaris and to show that the ringleaders of the Muhammadans foremost both in assaults and loots were the Kabulis who are notorious for their lawlessness and cruel usury.

After relating a series of events which show the incompetency, slackness and partiality of the police, the paper requests the Lieutenant-Governor to appoint a commission to inquire into the matter with a view to punish such

police officers as may be found wanting in their duty. This will give satisfaction to the people and restore their confidence in the police.

HITVARTA,
Dec. 22nd, 1910.

10. The *Hitvarta* [Calcutta] of the 22nd December has to hang down its head in shame when it contrasts the doings of the Calcutta police officers with the wisdom of the Magistrate of Allahabad who could avert the similarly threatening disturbance there at the last *Bakr Id*.

HITVARTA,
Dec. 22nd, 1910.

11. The *Hitvarta* [Calcutta] of the 22nd December writes an article dwelling upon the history of the *Bakr Id* disturbances, their causes and remedy. The chief points of the article are the same as reported the week before last from the *Daily Hitavadi* of the 11th December.

HITVARTA,
Dec. 22nd, 1910.

12. The *Hitvarta* [Calcutta] of the 22nd December has come to know from a reliable source that certain Marwari gentlemen whose property has been plundered in the recent riots intend to sue the Secretary of State to recover the loss sustained by them. This is necessary, in the opinion of the paper, since the people pay for the maintenance of the police, for the security of their life and property, and not to see them as mere ornamental figures in the town, to be abused by them, or to enjoy the show of their *luthis* at the time of trouble, and therefore if they exhibit indifference in doing their duty the Government must be held responsible for it.

SAMAY,
Dec. 23rd, 1910.

13. In the course of a very long article on the *Id* riots in Calcutta the *Samay* [Calcutta] of the 23rd December strongly animadverts on the looting of Babu Pannalal Murarkar's house and says that when the looting was going on Inspector S. C. Ray and Sergeant Goodwin appeared with a number of constables but did not dare to interfere owing to the superior force of the marauders. The Kabulis were gathering in front of the house from early morning. Was it not the duty of any police officer to send information of this to the authorities? The writer charges the police on duty during the riots with culpable neglect of duty and indifference to stay the hands of the rioters and plunderers. Against the plea that the police force was insufficient to check the infuriated mob, it is urged that in this country large crowds can be dispersed by one or two pistol-shots. This is well-known to the police. Why did they not, therefore, save the city from plunder and murder by adopting this course and showing the rioters that Calcutta is not *Magka Muluk*. The Marwaris had informed the police of their apprehension from Musalmans. Why then were not suitable arrangements made to protect them and their property? Why was not military aid requisitioned on Friday? The police proved itself incompetent to prevent disturbance in one part of the city. What would have been the situation had the disturbance spread all over Calcutta? Unarmed people of this country are completely devoid of all means of defending themselves in such a time. Though unarmed they lived so long with a sense of security under the British Government of India. But will not the incidents that attended the late disturbance have the effect of shaking the people's faith in the power of the Government to protect their life and property? What must be the effect of the pain and mortification that have been caused to those whose houses have been plundered and women insulted? If dacoity can be committed in broad daylight in Calcutta, what imaginable oppression cannot be committed at any time in the mufassils? The Kabulis were most in evidence during the Calcutta riots. And in the guise of money-lenders and tradesmen they habitually oppress the poor villagers of this country. They entertain no respect for law and order, and there is no crime, however heinous, which they are not prepared to commit at any time. Such being the case, the country should be rid of them, and Government has the power to free the country from them. Most of the Anglo-Indian newspapers are laying the blame of the recent disturbance at the door of the Marwaris. But we, says the writer, who are partisans of neither the Marwaris nor the Musalmans are bound to say that the Marwaris did nothing unlawful in this connection. By praising the police the Lieutenant-Governor in Council has shown it an indulgence which cannot but tell seriously on its efficiency.

14. The *Daily Hitavadi* [Calcutta] of the 23rd December is glad that Sir Edward Baker is himself investigating into the recent looting in Calcutta.

Looting in Calcutta.

DAILY HITAVADI,
Dec. 23rd, 1910.

Sir Edward is a fearless and upright official, with a large mind. He knows no partiality and is not afraid to speak out the truth. A final decision may be expected from this investigation. The paper, however, is sorry that the investigation is being made in private. Those who had personally witnessed the riots should be called upon to give evidence in this matter. An open enquiry would have pleased everybody.

From the Lieutenant-Governor down to the District Magistrate, every official wants the people to mix freely and co-operate with them. All this is fine talk no doubt. But the manner in which the Hon'ble Mr. Slacke received the Marwari deputation, the language he used towards the Marwari leaders, is not calculated to induce any Indian with a sense of self-respect to visit a high official. True, the Marwaris made a highly unreasonable demand, but Mr. Slacke should have remembered that they were Hindus and that consequently the possibility of cow-slaughter made them mad with pain. No wise and experienced official should have been so rude towards them. Mr. Slacke is not a newcomer in Bengal. He knows the people of this country, and he had the reputation of being a sober-headed and courteous official. He may be told that the entire Hindu community of Calcutta feel pained and insulted at his discourteous conduct. The officials do not know to what extent rumours distort what they actually say, and how consequently the most mischievous results ensue.

15. The *Muhammadi* [Calcutta] of the 23rd December publishes a lengthy report of the *Id* riots, purporting to be written by its reporter, with the head-lines given below:—

The *Id* riots.

MUHAMMADI,
Dec. 23rd, 1910.

THE ID-RIOTS.

Calcutta in a state of commotion :
Indignities offered to the *Koran* :
Interference with the Muhammadan religion :
The efficiency of the police :
Beginning of *danga* :

Speaking of the allegation made by the Hindu papers that the Muhammadans distributed broadcast inflammatory leaflets on the subject of cow-killing, the reporter says:—

"I also received an Urdu leaflet. The name printed on it was Fakir Muhammad Majad Ali, and the address, 28, Harrison Road. There was no mention of the press in which it had been printed. In this leaflet the Hindus were unjustly abused. I got one of these leaflets at the Chitpore Road junction. The boy, who was distributing them, wore a *lungi* and a *kurta*, and he had a cap on his head. His very appearance was suspicious. I removed his cap and found that he had a *tiki* (tuft of hair hanging down from the crown of an orthodox Hindu's head) on his head. I tried to catch him, but he, divining my intention, ran away leaving his cap behind him.

We witnessed such things at the time of the *swadeshi* agitation. We witnessed Hindus, dressed as Muhammadans, attending *swadeshi* meetings, and subsequently read it reported in the papers that hundreds of Muhammadans were present at these meetings. The fact is that the Hindus, dressed as Muhammadans, circulated Urdu leaflets and tried to throw the whole blame on the Muhammadans. But it is not easy to throw dust into the eyes of the authorities. The truth is now out, and further disclosures are expected.

From all that I have seen, it seems to me that the Hindu *goondas* disguised themselves as Muhammadans and committed the depredations. This was not all. They took advantage of this opportunity to wreak their vengeance on those against whom they had any old grudge."

The reporter then says that the Marwaris and the other Hindus have made it a point to make attempts every year to prevent the *Korbani*. Everybody knows that the Hindus try to create mischief by quarrelling over trifles. Since the friction between the Hindus and the Muhammadans at Chitpore over the *Korbani* affair, the former have been trying every year to

create ill-feeling between the two communities on this question. It was only because the Hindus got no suitable opportunity that no disturbances took place in the past.

Not only did the Marwaris close their own shops, but they also forced the Musalman shop-keepers of Burrabazar to close theirs. On a Musalman shop-keeper refusing to close his shop, the Marwaris threatened him saying that unless he obeyed their order he would have to make immediate payment of what he owed to the Marwaris. Unable to pay his debt and through fear of bodily injury, the poor shop-keeper was forced to close his shop.

On Thursday night, the Marwaris in a body perambulated Harrison Road. The one thing that they were heard to say was that they would prevent cow-killing even at the cost of their life. At 7-30 P.M., there was a meeting of Marwari *goondas* and durwans at Burrabazar. In that meeting they vowed to prevent the *Korbani* even at the risk of their life.

The paper then publishes a conversation alleged to have taken place between its reporter and the Kabulis. It is as follows:—

Question.—Can't you sacrifice sheep, goats, camels and other animals instead of the cow?

Answer.—We love the cow more than other animals. Our *sastras* enjoin that for the *Korbani* one should sacrifice what one loves more than one's life. So when we can get a cow, we do not like to sacrifice any other animal. Besides, a cow or camel may be sacrificed for the spiritual benefit of from one to seven persons. But a goat or a sheep cannot be sacrificed for the benefit of more than one. Camels are rare in this country, the few that may be had cost a great deal of money. Goats and sheep also are dear for ordinary Muhammadans. Consequently the prevalent practice is to sacrifice cows.

Question.—If you cannot afford to buy goats, etc., why don't you say so to the Hindus? They can give you the money that may be required to buy these animals.

Answer.—Are you mad, Babu Sahab? Is this probable? The Hindus are saying so now in order to accomplish their design. But when once their object is accomplished, they will never think of giving us money. Thousands of cows are being daily killed in the Calcutta slaughter-house. What have the Hindus been able to do to prevent this? Is the cow their mother only when she is sacrificed for the *Korbani*, and on no other occasion? If the Hindus insist that cow-killing for the *Korbani* should be abolished, there is a very easy way to accomplish this.

I.—What is that?

Kabuli.—Let the Hindus give up all sorts of idol-worship, we will also then give up cow-killing.

I.—What has the *Korbani* to do with worship?

Kabuli.—Babu Sahab, we have heard that in the real *sastras* of the Hindus, there is no mention of idol-worship. If, therefore, their *sastras* are changed and the cow now becomes their mother, and cow-killing becomes as heinous as matricide, then why should the Muhammadans, whose *sastras* bid them, from the very beginning of their faith, destroy idol-worship, permit such worship? If the Hindus, in spite of what their *sastras* have said in favour of cow-killing, want to interfere with the Musalman's religion, it is but natural that the latter should be hostile to idol-worship.

On hearing these arguments of the Kabulis, the reporter was struck with wonder. He said to himself: the Kabulis were illiterate; from whom then could they learn these weighty arguments?

The reporter then says that when Sir Edward Baker's words of assurance to the Imam of the Amratolla Masjid spread through the city, the Marwaris and the other Hindus became mad with rage and began to attack the Musalmans in every part of the city. The Marwaris began to dance with joy crying, "Victory to the mother cow!" The *goondas* brought into the city by the Marwaris became a terror to the Muhammadans. Marwari boys and women began to throw stones and other missiles from the house-tops at the Musalman passers-by. Business in jute also closed from this day.

At about 5-30 P.M. the *goondas*, requisitioned by the Marwaris, attacked with *lathis* and daggers the Kabulis and the Peshwaris, who were packing their goods on the footpaths of Harrison Road, and the bundles of cloth of the

latter were looted. It was when the Kabulis and the Peshwaris saw that they had no other means of escape that they began to use *lathis* in self-defence. It was the Kabulis and the other Muhammadans who were severely wounded on this day.

The *goondas* boarded the tram-cars and picked out the Marwaris and the Musalmans for assault. A young Musalman had to save his life by saying that he was a Hindu and by crying: "Victory to the mother cow!"

When the police came to the scene of the affray, the Musalmans threw down their *lathis* and delivered themselves up into the hands of the police, saying that now that their deliverers had come they need no longer apprehend any danger.

There is a band of fakirs in Calcutta, the reporter continues, whose practice it is, on the occasion of every Muhammadan festival, to go about the streets begging from the first day when the moon is visible to the last day of the festival. They beat drums and carry a red flag on such occasions. This year also they observed this practice. But the editors of the Hindu newspapers raised a cry that these fakirs were guilty of fighting and looting property. The Government also believed these words. Accordingly some of these fakirs were arrested, and they were prohibited from begging in the streets.

It was also a gross falsehood that on Friday the Musalmans brought four cart-loads of *lathis* into the Armenian Street Masjid, and distributed them amongst the local Muhammadans.

On the morning of Saturday the reporter found two Musalmans writhing in agony in front of a Hindu confectioner's shop on the Harrison Road. On enquiry he learnt that the shop-keeper had thrown boiling *ghee* over the Musalmans in question, while they were passing before his shop. On the reporter asking the shop-keeper why he did this act, the latter replied that the Muhammadans had been rightly served as they would not desist from killing cows. The reporter with difficulty restrained his anger and made arrangements for sending the wounded Muhammadans to hospital, in which he was helped by a Bengali Hindu.

In every street of Calcutta bands of Marwaris attacked the helpless and inoffensive Muhammadans with *lathis* and daggers crying: "Beat the Mussalman *salas*, beat the Yavana (the unclean) *salas*."

It is not reasonable to say that the Musalmans attacked the Marwaris. What the Musalmans demanded was that they might be allowed to perform *Korbani*. The authorities granted this right to the Musalmans, so it is not probable that they should create any disturbance. On the contrary, it is only natural that the disappointed Marwaris should get infuriated and attack the Musalmans.

On the morning of Saturday, the Hindu *goondas* attacked a tram-car near the junction of the Strand and the Harrison Road and wounded a Peshwari Muhammadan with a knife, with the result that he died within ten minutes.

The Bengali *goondas* also fully availed themselves of the opportunity which presented itself to them.

When the Lieutenant-Governor was about to depart after his conversation with the Imam of the Armenian Street Masjid, the Marwaris clapped their hands in derision and raised cries of exultation in order to interrupt the persons who were at that time engaged in prayer in the masjid. Those who saw the expression of His Honour's countenance at that time must have felt that he was highly displeased at this incident.

Referring to the attack on the Maminpur Masjid by the Sikh soldiers, the reporter says that on enquiry it transpired that the Sikh soldiers perpetrated this outrage in utter disregard of the order of the havildar. Those who call the Musalmans rebels, those who represented to the Government that Titu Mir wanted to fight with the Government, what will they now say about this harrowing outrage perpetrated by the Hindus, by persons in the service of the Government?

The reporter continues—

From the *sid* of the Marwaris and the other Hindus to stop the *Korbani*, and from what I heard them say, I thought that when they called the cow

their mother, they would, on account of this slaughter of their mother, eschew betels, walk bare-footed, and observe the other mourning rites. But, after the *Korbani* was over, I found exactly the reverse of all this. They were walking in the streets, wearing shoes made of their mother's hide, with their glossy hair parted on one side, chewing betels, and with sticks in their hands.

When the reporter arrived at Burrabazar and some of the Marwaris came to know that he was a newspaper-reporter, they gave him a hint that they were ready to offer him a present if his report was favourable to them.

The reporter then says that amongst those who were guilty of the depredations, there were both Hindus and Musalmans. Neither those of the Muhammadans, who demand the performance of the *Korbani*, nor those of the Marwaris, who sincerely wanted to stop cow-killing, perpetrated these acts. Those who did these acts were neither Hindus nor Muhammadans, but they were men whose business it has always been to loot and plunder.

The reporter thus concludes the article :—

The *Bakr Id* riots are over, but its after-effects still continue. In Calcutta houses are being searched everywhere.

We hope that in this search affair the authorities will see that the innocent may not be confounded with the guilty, and that the *purdah* of the Musalmans may not be violated. The Musalmans would have smoothly performed the *Korbani* in accordance with their time-honoured practice but for this uncalled-for interference of the Hindu Marwaris with their religion.

The authorities have seen with their own eyes that the aggressors were not the Musalmans but the Marwari Hindus. Why then are various artful methods being now devised to punish the Musalmans? To satisfy the curiosity of the reader, I will disclose in the next issue of the *Muhammadi* the nature of the conspiracies that have been set on foot against the Muhammadans.

The Musalmans have lost their kingdom, they have lost their wealth, their learning and their intelligence. Their Koran, the only thing that was left to them, has been trampled under foot by the Hindu Sikhs. The only thing that now remains to them is their *purdah*. If that also is destroyed, it is better for the Muhammadans to die. Will not the just and righteous English look to this? Will not the English sovereign, the incarnation of justice, and his representative, Lord Hardinge, look to this? Will not Mr. Halliday, the protector of Calcutta, look to this? Surely they will. Their Musalman subjects are weak, they will surely save them from the oppression of the strong. It is because the English are masters of India that the Musalmans still exist in this country, else the persecutions of the Swarajist Hindus would have driven them out of this country. Over the head of the Musalmans there is God, and on earth, they have none except you, Englishmen, who are their earthly king.

From the papers we learn that a committee consisting of four Musalmans, four Bengali Hindus, four Marwaris and four Englishmen, will be formed to consider how the *Korbani* disputes may be settled. But we have learnt that the Musalman public have grave objections to this proposal.

The Musalmans ask why there should be a committee to consider what they the Musalmans have enjoyed as a right or privilege from time immemorial. If the *Korbani* of the Musalmans was a new affair, and if in performing it they persistently tried to wound the feelings of the Hindus, then of course such a committee would have been necessary. But when that is not the case, when they have been performing the *Korbani* from time immemorial, such a committee should not be formed in order only to please the Hindus. The Musalman community object to it on the ground that their interests will be greatly prejudiced by the formation of such a committee.

We request the authorities to remember the proclamation of Her Gracious Majesty the Empress Victoria, the object of which was to restore peace in India after the troubles of the Sepoy Mutiny. Lord Lytton read out this Proclamation at the Delhi Durbar and inspired the hearts of the Hindus and the Muhammadans with hope. We hope that the authorities will respect this Proclamation of Her Gracious Majesty and take steps to enable the 8 crores of Muhammadans to perform their religious rites without interruption, in a land inhabited by 20 crores of Hindus.

His Excellency Lord Hardinge is a new-comer. Perhaps he has not yet been able to understand the nature of the people of this country. But the Lieutenant-Governor of Bengal and the Police Commissioner of Calcutta know the Hindus and the Muhammadans perfectly well. We hope that the authorities will not be led away from the path of duty by the tremendous agitation set on foot by the Hindus, who have a great many newspapers of their own, to support their cause.

16. The Marwaris, says the *Muhammadi* [Calcutta] of the 23rd December, requisitioned *goondas* from Benares and other places to prevent the *Korbani*. Were it not for this importation of *goondas* into Calcutta, the disturbances would not have been so serious. The paper hopes that the authorities will take necessary steps in this matter.

MUHAMMADI,
Dec. 23rd, 1910.

17. Referring to the incidents of the 9th, 10th and 11th December in Calcutta the *Bharat Mitra* [Calcutta] of the 24th December observes as follows :—

BHARAT MITRA,
Dec. 24th, 1910.

A strange feature of the incident is murders and loot in broad daylight in a principal town like Calcutta. The police force has recently been increased. The people therefore ask why was the fire of disturbance allowed to be set ablaze at all, and if set why was it not extinguished forthwith?

As to "Where is the order" incident reported by the *Bengalee*, the question only reflects discredit on the Government. Careful enquiry should therefore be made and the person found guilty severely dealt with. Fie to the gate-keeper who waits for an order to extinguish the fire which is consuming the house of his master! In our opinion the conduct of all those police officers who were found wanting in the discharge of their duty should be inquired into and those found guilty should be severely punished in order to serve as a lesson to others in future.

The cow-loving Marwari committed a mistake in not attending the Hindu-Musalman Conference to which he had been invited. He ought to have attended and raised his voice in support of his argument. He would thus have attracted the sympathy of other Hindus when his prayer would certainly have received a hearing and some satisfactory solution of the difficulty been arrived at this very year.

Regarding the press *communiqué* issued by the order of the Lieutenant-Governor in Council congratulating the police for the efficient work they had done and their success in quelling the disturbance suffice it to say that the people are perfectly aware how successful they have been. They were successful when the disturbances had been over. The public cannot refrain from observing that if the police had taken prompt measures from the very beginning it would have deserved thanks not only of the Bengal Government but of the people as well. We admit the police had to work hard, but that was on account of a want of their own foresight. If the house of men like Pannalal Murarkar had been prevented from being looted the police praise of the Bengal Government would have been well deserved. The statement that it is impossible to check commission of outrages when a disturbance becomes widespread cannot apply to the present case when the disturbed area was hardly more than a square mile and a half. The incident suggests two things, (1) either the Government had no mind that the police should do their duty, or (2) the police purposely shirked it: the first is beyond conception, the second too cannot be true of the whole police force. Hence the few that may be found to have neglected their duty owing to their narrowness of views should be brought to book. The military are certainly worthy of praise, but could not they proceed promptly to Pannalal's house and relieve the situation there?

The cow question is an Imperial one for it involves the interest of those who mean to protect cows as well as of those who eat its flesh. In this connection one cannot help praising the tact, ability, foresight and a love for the people displayed by the District Officer and Joint Magistrate of Allahabad in averting a similar calamity there. The proposal of a Hindu-Musalman Arbitration Committee should receive due consideration.

It is also necessary to point out here that Government ought to make some necessary arrangements to keep a better control over the Kabuli who defied the police and the military and created such a havoc in the town. We

would be only too glad to see the Government not allowing them to enter Bengal in future as suggested by the *Capital*, but we deny the *Capital's* assertion of the Kabuli's having equal claims with the Marwaris to come to Calcutta and we attribute its caustic remarks about the Marwaris as having been dictated by spite, although it gave them a hearty embrace at the time of the boycott agitation in Bengal.

BHARAT MITRA,
Dec. 24th, 1910.

18. The *Bharat Mitra* [Calcutta] of the 24th December draws the attention to the Presidency Magistrate's order forbidding Swami Nirbhayanand from delivering any lectures on "protection of cows" in Calcutta and says "but nothing was done to prevent the distribution of inflammatory leaflets by Muhammadans," the writer of which, according to the *Tribune* of Lahore, is as guilty as those who commit plunder and create disturbances. He should therefore be traced and punished. Indeed, says the paper, the authorities ought to have stopped the circulation of these leaflets as they had forbidden the making of speeches by the Hindus.

BHARAT MITRA,
Dec. 24th, 1910.

19. The *Bharat Mitra* [Calcutta] of the 24th December fearing a similar disturbance during the coming Muharram next month warns the Government to derive a lesson from the *Bakr Id* disturbances and take all necessary precautions to suppress them if they occur at a moment's notice, for religious animosity is kindled at such occasions and make disturbances very likely.

SANJIVANI,
Dec. 22nd, 1910.

20. Referring to the recent *Id* disturbance in Calcutta which was attended by murder and rapine, the *Sanjivani* [Calcutta] of the 22nd December says:—
An enquiry demanded into the *Id* riots in Calcutta. The resolution Sir Edward Baker has very hastily published in this connection in praise of the police, has failed to satisfy the people of Calcutta. A commission should be appointed at once without any hesitation to enquire into the matter. It will not be a happy thing for the British Government of India if the people's faith in the security of life and property under it is shaken.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Dec. 22nd, 1910.

21. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 22nd December sarcastically says that the Bengal Government has done the right thing by losing no time in expressing high praise for the conduct of the police during the recent riots in Calcutta, for it is but meet that subordinates should be praised and encouraged by their official superiors. But, continues the writer, a praise like this should be such as cannot be taken exception to by anybody. It is an undisputed fact that in spite of admirable police arrangements rioting and looting freely continued in the city for more than one day. The public can rightly demand a satisfactory explanation of this.

HITVARTA,
Dec. 22nd, 1910.

22. The *Hitvarta* [Calcutta] of the 22nd December says that the people who have been the actual sufferers in the Calcutta riots or have witnessed the events of the disturbance must feel amazed at the high praises which Sir Edward Baker has bestowed upon the Commissioner of Police for his efficient management. But peculiar are the ways of the high officials. It is no concern of theirs to know what the public opinion is. It appears as if actual facts have nothing to do with the praise or blame given to the police officers. If His Honour were pleased to mention in his letter those actions of the police which have been really praiseworthy, the ordinary human beings also would have been able to realize the extraordinary merits of the Calcutta Police.

BASUMATI,
Dec. 24th, 1910.

23. Commenting on the eulogistic terms in which His Honour the Lieutenant-Governor had spoken of the conduct of the police during the *Id* disturbances, the *Basumati* [Calcutta] of the 24th December says that it cannot be denied that the military and the police forces quelled the disturbance after the houses and the shops of some peaceful citizens had been looted by the rowdies. That the police and the military officers had to labour hard to accomplish this, is also undeniable. For what they had done at the end of these riots, they deserve the thanks of the citizens of Calcutta. But there is no gainsaying

the fact that had the police been careful and taken greater precautions, these disturbances in the metropolis of the mighty British Empire would never have taken place.

It is admitted that it was the Marwaris who made the first mistake in asking the Government to interfere in a religious matter. The Government which had always maintained an attitude of strict neutrality in religious matters could not listen to such an unreasonable prayer of the Marwaris. But this mistake was due to the Marwaris' ignorance of politics. Moreover, they regard the cow with a feeling of veneration, which it is impossible for others to realize. They fasted the whole day of the *Id* on account of cows having been killed at the Amratolla Masjid. Had they approached the leaders of the Muhammadan community, instead of requesting the authorities to interfere, or trying, by means of closing their shops, to enlist the sympathy of the Bengal Chamber of Commerce on their behalf, their object might have been accomplished. But the mistake was not on their side only. The authorities also made a great mistake in giving an expression of opinion on this subject. If, instead of doing that, they had referred the matter to a few leading men of the two communities, there would have been no cause for dissatisfaction.

It is being said everywhere that the police stood like puppets looking at the depredations that took place before them. Even the *Statesman* has indirectly admitted this. It says that it is possible that the constables did not dare to face the infuriated mob. But it is really very shameful for those, whose duty it is to preserve law and order, to shrink from their duty through fear. The *Statesman* has said that to preserve law and order is not the duty of the police alone, but it is also the duty of every citizen. But the wisdom of this Solomon of Chowringhee is really amazing. Had the citizens, armed with *lathis*, advanced to suppress the mob, would not they have been arrested as rioters? Did the police ask help from any citizen? Many of the citizens were ready to help the authorities, if their help was asked for; many citizens, at the risk of their life, gave shelter to the Marwaris, who were chased by the hooligans. In conclusion the paper cites instances of disturbances in European cities, where the mob are more infuriated and better armed than the rioters in Calcutta whose only weapons were *lathis*. Yet the European police are able to promptly quell the disturbances. Had the police in Calcutta taken greater precautions, all this mischief would never have taken place.

24. Commenting on the praise bestowed by the Government on the police for their services during the *Bakr Id* riots the *Bangavasi* [Calcutta] of the 24th December asks why, if the police really deserves praise, the people of Calcutta, who had witnessed their acts during the disturbances, said nothing in their praise. If the truth must be told, the paper has not heard anybody say anything in praise of the police, neither of course did it hear anybody blame them. But it matters little that the people did not praise the police, when the Lieutenant-Governor himself has sung pæans of praise to them.

BANGAVASI,
Dec. 24th, 1910.

25. The *Bangavasi* [Calcutta] of the 24th December is glad to hear that the Government intends to call a conference of leading members of the Hindu and the Muhammadan community, with a view to arriving at a settlement on the cow-killing question. Cow-killing disputes occur nowhere else but in India. But as neither the Hindus nor the Muhammadans can leave India, where they enjoy the advantages of a highly civilized and beneficent Government, and thereby avoid these disputes, it is desirable that there should be such a final settlement. Without Government help, the so-called leaders seem helpless in this matter, for, though rich and respectable, they possess very little influence in society. Moreover, there are many persons who do not live as Hindus, but still call themselves leaders of the Hindu community. They cannot really be held to represent the Hindus. The paper suggests that Government should prepare a list of masjids, including those situated in Hindu localities. If the *Korbani* is performed in the masjid, the Government should enquire for how long and in what manner it has been performed in that particular place. They should also enquire whether the performance of the *Korbani* in masjids situated in Hindu localities is likely to wound the

BANGAVASI,
Dec. 24th, 1910.

An easy way to prevent cow-killing disputes.

feelings of the Hindus. Everybody will admit that nothing should be done in a Hindu locality which is calculated to cause pain to a Hindu.

SANJIVANI,
Dec. 22nd, 1910.

26. The Purulia agent of the Assam coolie-recruiting association, writes the *Sanjivani* [Calcutta] of the 22nd December, has sent information to the United Tea Association

Recruiting of female coolies.

that recruiting of female coolies has become extremely difficult owing to Magistrates refusing registration of such females as are not accompanied by their husbands or any other guardians without first making enquiries in their houses, and that scarcity of female coolies will make matters very serious. Is it intended to say that it will be difficult to retain male coolies in tea-gardens without a sufficient number of female coolies? If so, it is a terrible state of things. We request the authorities not to allow registration as a coolie of any female who is not accompanied by her husband or any other guardian without first making strict enquiry in her home.

SANJIVANI,
Dec. 22nd, 1910.

27. Referring to the release by the Special Tribunal of some of the accused persons in the Howrah gang case on the ground that there was no complaint against them,

The Howrah gang case.

the *Sanjivani* [Calcutta] of the 22nd December asks why they had been detained in *hajat* for one year, and requests Lord Hardinge to consider the matter.

SANJIVANI,
Dec. 22nd, 1910.

28. Referring to the speech recently delivered by the Lieutenant-Governor of the Punjab on the occasion of awarding medals to a number of police officers, in the course of which His Honour said that now that

Police service for educated respectable men.

the prospects of the police service have been improved educated men ought to enter into it, the *Sanjivani* [Calcutta] of the 22nd December remarks:—

So long as the police will be engaged in doing dirty work, so long as police officers will make acquaintance of respectable men as friends and afterwards be guilty of treachery towards them or will set snares for putting innocent people to trouble or will harass respectable men by entering into their zenana, educated respectable men cannot be expected to enter the police service.

SANJIVANI,
Dec. 22nd, 1910.

29. The *Sanjivani* [Calcutta] of the 22nd December says:—

Search of a cutlery factory at Muzaffarpur.

Babu Manmatha Nath Basu, B.A., has established a cutlery manufactory at Muzaffarpur. On the 13th instant the factory was searched by the

police with the object of discovering a connection between it and the *swadeshi* dacoities in Bengal. But no evidence of any such connection could be found. Let Lord Hardinge see from this incident why there is discontent in Bengal.

BASUMATI,
Dec. 22nd, 1910.

30. Now that there is a unanimity of opinion as to the lawless conduct of the Kabulis, the *Basumati* [Calcutta] of the 24th December is of opinion that strong measures should

The Kabulis.

be taken to prevent these lawless people from exercising a reign of terror in the villages of Bengal. The paper hopes that Lord Hardinge will consider this matter.

DAILY HITAVADI,
Dec. 24th, 1910.

31. The *Daily Hitavadi* [Calcutta] of the 24th December agrees with the *Bengalee* that turbulent Kabulis and Peshawaris

The future of Kabulis in Bengal.

can be kept under proper check in this country by adopting the following measures:—

1. They should not be allowed to enter Bengal without passports. Wherever they may go in Bengal they should be required to show these passports in the local police station and have them signed by a police officer.

2. Regular accounts should be taken of their business, and they should thus be obliged to pay the income-tax and license fees. They make large profits in their business in this country.

3. They should be required to execute bonds for peaceful living. They should also be required to furnish securities for good behaviour before being allowed to enter into Bengal villages.

4. A limit should be put to the measure of the *lathis* they use, and any weapon such as a knife or dagger found in their possession should be confiscated.

It is hoped that this time the Kabuli question will be settled for good.

32. The *Basumati* [Calcutta] of the 24th December mentions a few cases of police oppression, in all of which the police were found guilty and punished. This,

BASUMATI,
Dec. 24th, 1910.

Police oppression. in its opinion, shows an endeavour on the part of the authorities to restrain the high-handedness of the police. But the paper asks the authorities to consider whether the light sentence passed on the police Sub Inspector of Shajahanpur would act as a deterrent to oppressive police officers.

33. Referring to a case of theft with house-breaking in a liquor shop, No. 270, Bow Bazar Street, in Calcutta, the *Daily Hitavadi* [Calcutta] of the 25th December makes the following remarks :—

DAILY HITAVADI,
Dec. 25th, 1910.

A case of theft with house-breaking in Calcutta.

The shop is situate on a broad street and has the Police Commissioner's office and the Bow Bazar Police station hard by on two sides. It, moreover, is a masonry building. It is simply astonishing that a theft with house-breaking could be committed in such a place. There is, over and above this, the circumstance that owners of liquor shops are not allowed to keep guards in them at night. We hope that our Commissioner of Police, who is a man of great ability, will make a careful enquiry into this case.

34. The *Daily Hitavadi* [Calcutta] of the 27th December relates the following story and says that if it is true the conduct of the Political Agent in the North-West Frontier Province must be considered very objectionable :—

DAILY HITAVADI,
Dec. 27th, 1910.

A case of alleged oppression of Hindus by Musalmans in the North-West Frontier Province.

The head-master of a school, who is a Mullah, converted three Hindu boys to Muhammadanism. On coming to know of this their guardians complained to the Political Agent, who thereupon passed the order that the boys should be made over to their guardians. At this Musalmans of three or four villages appeared armed at the Political Agent's office and protested against his order, and the Political Agent being apprehensive of a breach of the peace made over the boys to the Musalmans. This weakness on his part so much encouraged the Musalmans that they engaged these boys in vilifying Hinduism and even their Hindu parents. Even during the last *Id* festival they went about public streets with the boys speaking ill of Hinduism.

35. The *Nihar* [Contai] of the 27th December draws the attention of the authorities to the prevalence of gambling in the hâts of Depal, Baranga and other villages within the jurisdiction of the Ramnagar thana (Midnapore).

NIHAR,
Dec. 27th, 1910.

Prevalence of gambling in Ramnagar thana.

(b)—Working of the Courts.

36. To call for a security from such a loyal paper as *Tootee* of Meerut is a surprise to *Alpanch* [Bankipore] of the 9th December for the only fault, if any, of that paper, is that it

ALPANCH,
Dec. 9th, 1910.

Security from a loyal paper. tat replies to the *Aryavart*, an Arya Samajist paper, but can the Government point to any passage in the paper which may be construed as seditious or inciting the people to rebel against the British Crown? If not why this demand of a security?

(d)—Education.

37. On the 22nd of August 1910, writes the *Sanjivani* [Calcutta] of the 22nd December, Mr. Sharp, who has been appointed Deputy Secretary of the Education Department under the Government of India, issued the following circular as Director of Public Instruction, Eastern Bengal and Assam :—

SANJIVANI,
Dec. 22nd, 1910.

Blocking up of the path of education in Eastern Bengal.

Rules for fees and fines in Government, Board, Municipal and Aided High Schools.

1. In accordance with rule 6, Section II, of the Regulations for the addition and withdrawal of pupils, fees are payable by the term either in a lump sum or by instalments.

2. If the parent or guardian of a pupil seeking admission is unable to pay the fees for a whole term before the pupil is admitted, he may avail himself of the alternative payment by instalments, and these instalments shall be as follows:—

(a) A sum equal to half the term's fees must be paid before the pupil is admitted or enrolled.

(b) The remainder of the term's fees must be paid on or before the date of half terms.

3. A parent or guardian who elects to pay the fees by instalments shall be notified by the headmaster of the date of half-term at the time when the pupil is enrolled; and a fine of one anna in the rupee will be levied for each day that the second instalment is outstanding after the prescribed date.

It will be apparent from the above how Mr. Sharp and the Government of Eastern Bengal and Assam have thrown obstacles in the path of education in the province. School-fees have, in all schools, been abnormally increased within the last four or five years. If over and above this guardians have to pay fees for whole terms or even half-terms at a time the burden is sure to prove too heavy for most of them. The fee-book of any school will show that many guardians are even unable to pay fees regularly every month. Lord Curzon said, "Fees must not be fixed so low as to tempt a poor student of but ordinary ability to follow a University course which it is not his real interest to undertake." Since the inculcation of this principle fees have been increased in all schools over which Government has control, and even completely private schools are being constantly urged to do the same. The result of this has been that many a poor student has been obliged to give up education. In this state of things Mr. Sharp's circular will have the effect of shutting the door of education against many more students. We request the inhabitants of Eastern Bengal to make such a fierce agitation in this connection as may reach the ears of Lord Hardinge.

SANJIVANI,
Dec. 22nd, 1910.

38. Referring to the complaint made by a correspondent of the *Indian Daily News* of the want of good boarding-houses for Musalman students in the country, the *Sanjivani* [Calcutta] of the 22nd December says that Government should make suitable arrangements in this matter.

DAILY HITAVADI,
Dec. 25th, 1910.

39. Referring to the new rule that since 1911 none who has not passed the Matriculation examination will be eligible to appear in a Revenue Agentship examination, a correspondent of the *Daily Hitavadi* [Calcutta] of the 25th December complains that no provision has been made to allow a year's grace to such plucked students as will be debarred by this rule from appearing in such examinations in future.

(c)—Local Self-Government and Municipal Administration.

DAILY HITAVADI,
Dec. 24th, 1910.

40. The *Daily Hitavadi* [Calcutta] of the 24th December heartily thanks Sir Edward Baker for appointing the Malaria Committee, but says that the appointment of one or two more non-official or pensioned medical men, and specially of Lieutenant-Colonel U. N. Mukharji, on the Committee would have been more highly appreciated. As regards the causes of malaria in Bengal the paper opines as follows:—

The Damodar embankment and the East Indian Railway line in the west and the Eastern Bengal State Railway line in the east prevent a proper drainage of water from the villages lying between them first to their adjoining fields and then through innumerable small canals to the river. Consequently, much of the rain that falls in these villages is soaked in their soil. Again, since 1837 the Bhagirathi has been carrying very little of the waters of the Ganges. Chhapkati, Matabhanga and Jalangi, these three mouths have almost been silted up. The waters of the Bhagirathi have consequently become

unwholesome. The Saraswati and Jamuna, the Kharia, the Churni, the Anjana, the Gorai, the Bhairab, the Ichhamati and many other rivers have greatly been silted up. The waters of the Ganges now pass almost entirely through the channel of the Padma. This has caused superfluity of water in Eastern Bengal and its scarcity in Western Bengal, which is no longer washed by floods every year as it used to be when the Damodar had no embankment and the East Indian and Eastern Bengal State Railway lines did not exist. The outbreak of malaria in Bengal is synchronous with the disappearance of these floods. The connection between malaria and scarcity of water is further proved by a comparative survey of malaria-stricken and malaria-free places in the country. With the silting up of the Bhairab Jessore has become extremely malarious, whilst the contiguous district of Khulna which is well-watered is almost free from the malady. The northern portion of the 24-Parganas district is stricken by malaria while its Diamond Harbour subdivision is free. The northern and western portions of Howrah are malarious while its Uluberia subdivision is almost free. The alluvial soil of Bengal requires regular flushing by floods to keep it healthy. Want of such flushing makes it a hotbed of anopheles mosquitoes. Even now it is seen that in years of heavy rainfall there is less malaria than in years of scanty rainfall.

(g)—*Railways and Communications, including Canals and Irrigation.*

41. A correspondent of the *Samay* [Calcutta] of the 23rd December complains that passenger trains on the East Indian Railway do not often halt in stations for as many minutes as are fixed in the Time Tables for the purpose. The General Traffic Manager of the Railway is requested to issue orders to all guards of trains to halt in stations strictly in accordance with the Time Table and submit explanations in cases of departure from this rule.

SAMAY,
Dec. 23rd, 1910.

(h)—*General.*

42. A correspondent writes in the *Samay* [Calcutta] of the 18th December that if the Chandals, Haris, Bagdis, Doms and the other low-class Hindus are returned as non-Hindus in the census papers, the chance is that they will gradually embrace the Christian or the Muhammadan faith. The Hindu society will thus be greatly weakened. It is from these strong and brave people that the Sirdars and the Paiks are recruited, who, in times of danger, protect the life and property of the landholders and other rich persons.

SAMAY,
Dec. 18th, 1910.

43. The *Darus Salsanat* [Calcutta] of the 23rd December sees nothing objectionable in Mr. Gait's circular regarding the classification of untouchable classes since the return of Brahmins with such low classes as Doms, Chamars, etc., vitiates the very object of the census.

DARUS SALTANAT,
Dec. 23rd, 1910.

44. Referring to the dismissal of two public servants in Assam for connection with Arunachal Asram, the *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 22nd December says that if anything wrong is really done in the Asram of which the authorities have information, they ought to make it public, for the public considers the Asram to be a purely religious institution.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Dec. 22nd, 1910.

45. The *Basumati* [Calcutta] of the 24th December does not know why the authorities should suddenly begin to eye with disfavour the Arunachal Asram of Silchar. The public have a right to know what the authorities have learnt against the Sebayets of that place, and how far their information was trustworthy.

BASUMATI,
Dec. 24th, 1910.

SANJIVANI,
Dec. 22nd, 1910.

46. It is rumoured, writes the *Sanjivani* [Calcutta] of the 22nd December, that on Sir L. Jenkins' recommending Babu Dwarkanath Chakravarty for the 15th Judgeship of the Calcutta High Court Government decided not to give him the appointment on the ground that some of his relatives had taken part in the *swadeshi* movement. Coming to know of this the Chief Justice sent to Government the names of three men, Babus Tara Kishore Chaudhury, Harendra Nath Mitra, and Naliniranjan Chatterjee. Neither of the first two gentlemen got the post, because there were reports against them also. The post, consequently, fell to the lot of Babu Naliniranjan.

BASUMATI,
Dec. 24th, 1910.

47. The *Basumati* [Calcutta] of the 24th December contradicts the *Hitavadi* and says that Babu Naliniranjan Chatterjee, the acting 15th Judge of the Calcutta High Court, was never engaged to prosecute or defend any bomb or conspiracy case.

HITAVADI,
Dec. 22nd, 1910.

48. Referring to the deputation of Sir John Hewett to make arrangements for the coming Darbar at Delhi the *Hitavadi* [Calcutta] of the 22nd December says that in His Honour the right man has been entrusted with the work, for among the Civilians occupying high offices perhaps there is none so patient and painstaking as Sir Hewett is.

SHIKSHA,
Dec. 22nd, 1910.

49. The *Shiksha* [Arrah] of the 22nd December considers the reply of the Government of India to the memorial of the Arrah Nagari Pracharini Sabha regarding the indication of the value of the new coins in Nagari script as being unsatisfactory, for the script found a place in the coins of many Musalman Kings. Besides it is a trifling matter for the Government and will never the less be a source of satisfaction to 22 crores of His Majesty's subjects. The question may, therefore, be reconsidered by the Government.

DAILY HITAVADI,
Dec. 23rd, 1910.

50. Speaking of the formation of the Finance Committee of the Bengal Council that has been appointed to frame the next Budget, the *Daily Hitavadi* [Calcutta] of the 23rd December says that with the exception of the Hon'ble Babu Hrishikesh Laha and the Hon'ble Mr. Shorrocks, none of the non-official members of the Committee has the reputation of being proficient in revenue matters.

HITAVADI,
Dec. 23rd, 1910.

51. The *Hitavadi* [Calcutta] of the 23rd December thanks the Hon'ble Mr. Dadabhoi for having determined to move a resolution in the Supreme Legislative Council against excise duty on cotton goods, and eagerly awaits the decision of the Council in the matter.

BHARAT MITRA,
Dec. 24th, 1910.

52. Seeing the question of a separate High Court for Eastern Bengal being freely discussed in newspapers the *Bharat Mitra* [Calcutta] of the 24th December hopes Government would altogether abandon the idea since giving of a separate High Court to Eastern Bengal would not only mean breach of a solemn pledge by the Government, but would amount to applying salt as it were to the wound caused by the partition of Bengal.

BASUMATI,
Dec. 24th, 1910.

53. The *Basumati* [Calcutta] of the 24th December draws the attention of His Excellency the Viceroy to the stringent character of the Indian Forest laws. These laws have made it difficult for poor people to get fuel for themselves and grazing grounds for their cattle. For want of fuel they have begun to use coal, with the result that the villages are becoming unhealthy on account of coal-gas, while want of pasturage is deteriorating the health of the cattle. It is hoped that with a view to removing these grievances of the poor, illiterate masses, His Excellency will take steps to modify the Forest laws.

DAILY HITAVADI,
Dec. 27th, 1910.

54. *Capital*, writes the *Daily Hitavadi* [Calcutta] of the 27th December, rightly says that Government is simply wasting money on the Pusa Agricultural Institute. The *Amrita Bazar Patrika* again charges the Government with having turned India into an experimental field as is proved by the

experiment of catching sea-fish in the Bay of Bengal. Is nobody responsible for this sort of waste of public money?

55. Anent the withdrawal of the operation of the Seditious Meetings Act from the Bombay Presidency, the *Daily Hitavadi* [Calcutta] of the 27th December says:—
The Seditious Meetings Act in Bombay.

DAILY HITAVADI,
Dec. 27th, 1910.

We shall be really happy to see Lord Hardinge showing similar favour to the inhabitants of other provinces also.

VI—MISCELLANEOUS.

56. The *Education Gazette* [Calcutta] of the 23rd December publishes two poems written by Satis Chandra Roy, Head Pandit of the Bhitribanda Middle English School in Rangpur, in the first of which the writer, speaking of the accession of King George V to the throne, calls His Majesty the worthy son of a worthy father and the worthy ruler of a worthy empire, and hopes that he will shed the lustre of his glory all over the world by following in the footsteps of his illustrious father and grandmother. In the second poem the writer reminds Queen Mary of the position to which Her Majesty has been elevated, the position of being mother to her innumerable subjects, and hopes that she will always render valuable help to her Royal consort in the discharge of the sacred duties which have devolved on him.

EDUCATION GAZETTE,
Dec. 23rd, 1910.

57. The *Sanjivani* [Calcutta] of the 22nd December says that when invitations to the King's coronation in England have been widely issued amongst all public servants including Hospital Assistants, it is but meet that a representative of the Indian Press should also get an invitation.

SANJIVANI,
Dec. 22nd, 1910.

58. The *Basumati* [Calcutta] of the 24th December hopes that the Emperor will prevent Lord Curzon from revisiting this country on the occasion of the Coronation Durbar.

BASUMATI,
Dec. 24th, 1910.

59. According to the *Hindi Bangavasi* [Calcutta] of the 26th December the rumour that Lord Curzon will accompany His Majesty King George V to India has caused apprehension to the people lest His Lordship may poison the ears of His Majesty against this country. The paper, however, assures the people that there is no ground for fear as His Majesty has already seen the real state of things here and is not likely to listen to anybody's misrepresentations.

HINDI BANGAVASI,
Dec. 26th, 1910.

60. Referring to the return of a Liberal majority in the recent general election, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 22nd December says:—
The Parliamentary election.

SRI SRI VISHNU PRIYA-
O-ANANDA BAZAR
PATRIKA,
Dec. 22nd, 1910.

The Indians are not yet in a position to join heartily in the exultation of the Liberals. The last Liberal Government disappointed them by refusing to annul the partition of Bengal. The administration of Eastern Bengal has become very expensive, and is thus doing injury to Western Bengal also. Besides this, the appointment of an Executive Council at a great cost under the Lieutenant-Governor of Bengal obviates the necessity of maintaining any longer a separate Lieutenant-Governor for Eastern Bengal. The victory of the Liberals will make us really joyous if they can remove the anomaly of the partition of Bengal.

61. Although we Indians are outside the pale of English party politics, writes the *Hitavadi* [Calcutta] of the 23rd December, yet we are glad at the victory of the Liberals in the present election. We think that but for the Liberal Government martial law would long ago have been proclaimed in India, and the reforms which have lately been introduced in the administration of India would never have come. Even now if the Unionists return to power Lord Curzon will become Secretary of State for India and then everyone can surmise what our fate will be. If, therefore, we cannot hope much from the Liberals we have at least to fear less from them.

HITAVADI,
Dec. 23rd, 1910.

We have another ground for being glad at the present victory of the Liberals. We know that but for the Lords the reforms we have got would have been more liberal, and we believe that if the Liberals can cut their powers short we shall be gainers in future. We are, therefore, eager to see the despotism of the Upper House put an end to.

DAILY HITAVADI,
Dec. 23rd, 1910.

62. Commenting on the conduct of the party newspapers in England on the occasion of the recent Parliamentary elections, the *Daily Hitavadi* [Calcutta] of the 23rd December apprehends that these pernicious examples may be

The example of the Unionists of Ulster and the Indian youths.

imitated by the educated and half-educated young men of this country who have a craze for everything English. The Unionists of Ulster have determined to fight tooth and nail against the introduction of Home Rule in Ireland. Who knows how their example will affect the hot-headed anglicised youths of this country? Anarchism is an exotic growth in this land, the result of the blind imitation of the demoniac propensities of the European character.

HITVARTI,
Dec. 22nd, 1910.

63. The *Hitvarta* calls it meanness and cruelty on the part of the Anglo-Indian journals to treat at this moment with greatest contempt the humiliated and afflicted Marwaris whom they formerly extolled to the heavens for not joining the Bengalis in the *swadeshi* movement.

Meanness of Anglo-Indian journals.

But it is not to be wondered at, says the paper, since it is habitual with them to be partial to one party in order to humiliate the other. Moreover, the Muhammadan community is at present, in the words of Sir B. Fuller, the beloved [wife]; and therefore anyone daring to speak against her must be kicked not only by the Anglo-Indian papers but at occasions by the officers as well.

HITVARTI,
Dec. 22nd, 1910.

64. Giving translation of the views expressed by the Amir of Kabul in connection with the intention of the Muhammadans of Delhi to sacrifice a hundred cows in honour of His Majesty's visit to that town, the

Amir of Kabul and cow slaughter.

Hitvarta [Calcutta] of the 22nd December writes:—

They say that Afghans are an uncivilised nation, but one cannot easily find a parallel to the wisdom and magnanimity which the Amir's above little fine speech shows. His reply is worthy of a king and deserves to be printed in gold letters and given a place in every household (Hindu, Muhammadan or Christian).

We do not demand that the Muhammadans must kill no cows—and we have no right to say so. We only ask "please do not do that in a Hindu quarter."

MUHAMMADI,
Dec. 23rd, 1910.

65. The *Muhammadi* [Calcutta] of the 23rd December thanks the Viceroy, the Lieutenant-Governor, the Hon'ble Mr. Slacke, the Commissioner of Police, and the Chief Presidency Magistrate for their wise and impartial

The thanks of the Muhammadan community.

conduct on the occasion of the *Bakr Id*. The whole Muhammadan community, the paper says, with the exception of Moulvi Liakut Hossain, will be grateful to them for this.

MUHAMMADI,
Dec. 23rd, 1910.

66. The Muhammadans, says the *Muhammadi* [Calcutta] of the 23rd December, are groaning under the oppression of the Hindus. The Hindus have dispossessed the

Muhammadans of their kingdom and their lands, and are now trying to deprive them of their religion. The Musalman has patiently endured all this oppression, but he will not tolerate any interference with his religion. The paper says that in an article headed "Srijut Liakut Hossain and the beginning of disturbances," it warned the Government against *Id* riots. But it is a matter of deep regret that, through the kindness of the Hindu translators, the wailings of the Muhammadans do not generally reach the ears of the authorities.

67. The *Muhammadi* [Calcutta] of the 23rd December is sorry that the

The *Korban* and the Local Self-Government.

Englishman should have held the Muhammadans wholly responsible for the *Id* disturbances. But in spite of its attempts to conceal the truth, the *Englishman* has unguardedly spoken out the real fact. It has said that the number of riots has considerably increased in Calcutta since the introduction of Local Self-Government in this country. The Muhammadans, the

MUHAMMADI,
Dec. 23rd, 1910.

Muhammadi says, do not want self-government as they know that they are a backward race. Consequently, the introduction of the system of self-government has been injurious to them. From the very day that the Indians have been given self-government the Hindus have been trying their best to prevent the *Korbani*.

68. The *Muhammadi* [Calcutta] of the 23rd December cannot believe that the plot of land, on which the Amratolla Masjid now stands, as originally sold under the

The Amratolla Masjid.

condition that no cow should be killed on it. On such a land no masjid can be built. Moreover if there was such a condition the Hindus would surely have produced the deed which contained it.

69. The *Basumati* [Calcutta] of the 24th December says that at a time when the King-Emperor and his representatives

The Hon'ble Mr. Slacke and Marwaris.

in India are trying to temper the Government of India by infusing into it a considerable proportion of sympathy, the conduct of the Hon'ble Mr. Slacke towards the Marwari deputation and the Bengali gentlemen who accompanied it must strike one as really surprising. Mr. Slacke is an experienced Civilian, and is now Vice-President of the new Bengal Executive Council. People naturally expect to see in him a model official representing the present administrative policy of the Government. The Marwaris are men, they can feel an insult as much as they can appreciate a kind treatment. Babu Radha Charan Pal is a respectable gentleman, honoured by the Government. But it seems that his present exalted position has made Mr. Slacke forget his old friends. It is, however, a great pleasure that, though Mr. Slacke forgot himself, Sir Edward Baker kept his head cool. Although the Marwaris did not open their shops, in obedience to His Honour's order, he was not displeased with them, in consideration of all the circumstances. On the contrary, he assured them by saying that he would see that these unfortunate incidents did not take place next year. Had Mr. Slacke acted in this sympathetic spirit, these things might not have occurred. It is hoped that the Government will keep a strict eye over the conduct of the officials, so that the latter may not, by their supercilious conduct, weaken the friendly relations between the rulers and the ruled, which the present administrative policy of the Government seeks to firmly establish.

70. The *Basumati* [Calcutta] of the 24th December finds fault with both the Hon'ble Mr. Slacke and Rai Radha Charan

Mr. Slacke and Rai Radha Charan Pal Bahadur.

Pal Bahadur, the former for discourteously asking the Rai Bahadur to go away, and the latter for

accompanying the Marwari deputation unsolicited.

71. The *Hindi Bangavasi* [Calcutta] of the 26th December notices the

Mr. Slacke and the deputation of the Marwaris.

pain caused by the treatment received by the Hon'ble Rai Radha Charan Pal Bahadur at the hands of the Hon'ble Mr. Slacke when the former

accompanied the deputation of the Marwaris which waited on the latter on the cow-question, and says that the representatives not only did not receive the courteous treatment which they expected, but found in Mr. Slacke's behaviour an utter absence of sympathy.

72. Commenting on Sir Bampfylde Fuller's statements with regard to the cause of the present discontent in India, the

Causes of the present discontent.

Bangavasi [Calcutta] of the 24th December says that there was nothing in the shape of anarchism

in India before the introduction of Western education and culture in this country. Whether Western education is responsible for this state of things, it is for the authorities to consider. But there is no doubt that the first thing to consider is what Sir Bampfylde Fuller has said about rise in prices. Rise in prices brings starvation, which again makes men inclined to evil; for, what sinful act does a starving individual shrink from?

73. Referring to Sir Bampfylde Fuller's contradiction of Mr. Valentine Chirol, the *Basumati* [Calcutta] of the 24th December

Sir Bampfylde Fuller and the Indian discontent.

says that Sir Bampfylde in trying to correct one mistake has committed another. Mr. Chirol,

as Sir Bampfylde has pointed out, was wrong in tracing the present discontent

MUHAMMADI,
Dec. 23rd, 1910.

BASUMATI,
Dec. 24th, 1910.

BASUMATI,
Dec. 24th, 1910.

HINDI BANGAVASI,
Dec. 26th, 1910.

BANGAVASI,
Dec. 24th, 1910.

BASUMATI,
Dec. 24th, 1910.

in India to the revival of the Hindu religion and the desire of the Brahmins to maintain their supremacy. But Sir Bampfylde also has made an equally egregious mistake in holding the Indian National Congress and the rise in the prices of food-stuffs responsible for the discontent. The rise in prices is no doubt one of the causes of discontent, but why did Sir Bampfylde hesitate to speak out what was the root-cause of the present discontent, namely, the partition of Bengal?

BARABAZAR GAZETTE,
Dec. 24th, 1910.

74. The *swadeshi* agitation of the Marwaris, says the *Barabazar Gazette* [Calcutta] of the 24th December, has like that of the Bengalis some years ago ended in a fiasco.

Swadeshi among the Marwaris.

The Marwaris had threatened to give up selling English goods and deal in *swadeshi* if the Government did not stop the slaughter of cows in the Amra-tolla mosque, not knowing that Government, powerful as it is, is not a puppet in their hands although the recent strike has convinced the European merchants of the gravity of the situation as regards their business which they now see is entirely in the hands of the Marwaris.

The Marwaris, if they have any real regard for *swadeshi* should, says the paper, start mills as they have got money and benefit themselves much more than at present as well as their countrymen.

BASUMATI,
Dec. 24th, 1910.

75. Speaking of the ensuing session of the Congress at Allahabad, the *Basumati* [Calcutta] of the 24th December says that the Indian National Congress is dead, and that

The *majlis* at Allahabad.

what exists in its name is a *majlis*, the private property of a few influential persons. These men are trying to palm it off as the National Congress, but it is not at all likely that the educated community will have any sympathy with this private affair. There are many people who are willing to accept the creeds prepared by Messrs. Mehta and Co., provided that they be submitted to a full meeting of the Congress and duly passed. The Exhibition may induce a great many men to go to Allahabad as Congress delegates, for they will thus be able to live there at a cheap rate and have the services of the Congress volunteers free of charge. Indeed, the paper has heard that the intelligent section of the delegates will pass their holidays not in the Congress pavilion, but on the Exhibition ground.

BIHAR BANDHU,
Dec. 24th, 1910.

76. Noticing the indifference of the Bengalis, the Mahrattas and the Punjabis towards the National Congress, the *Bihar*

The Congress and the public.

Bandhu [Bankipur] of the 24th December observes

that as at present constituted the general public has no voice in the Congress, but signs are not wanting of a desire amongst the present leaders of the assembly to revise the "doctrine of creed," and if this is done in conformity with the wishes of the majority the Congress may regain to some extent the prestige it has lost since its Surat session.

The paper supports the suggestion of the *Hitvarta* regarding the formation of District Committees with similar committees working under them in every village. In that case the Congress could be voicing the views of its constituent, the village committees, with the result that its deliberations would exercise a real influence on the Government also.

BIR BHARAT,
Dec. 24th, 1910.

77. The *Bir Bharat* [Calcutta] of the 25th December has no doubt that the question of the unity of Hindus and Musal-

The National Congress.

mans which Sir William Wedderburn has so much

at heart will be duly discussed at the Allahabad session of the Congress. There can never be any real unity unless both parties are prepared to make some sacrifice of their own interests. It is to be seen what measures are adopted to bring about the desired end. Sir Wedderburn knows the Indians well, he is a statesman and a real well-wisher of the people, besides he has the support of Syed Amir Ali and the Aga Khan. So one may expect some good may come out of the efforts of the President-elect of the Allahabad Congress.

HINDI BANGAVASI,
Dec. 26th, 1910.

78. Drawing the attention of the readers to the speech of the present

Solution of the Hindu-Musal-
man question.

Amir of Kabul addressed to the Musalmans of Delhi on the occasion of His Majesty's visit to this country the *Hindī Bangavasi* [Calcutta] of the

26th December denies that there is no solution of the Hindu-Muhammadan question, and prays for the success of the proposed conciliation conference,

adding that Government should ascertain beforehand what streets of the town have mosques and if cows have been slaughtered in them, the method in which the slaughter has been done, and how long it has been in vogue there. What creates pain to the Hindus in Hindu quarters should be forbidden. Government should come to some decision on the point after duly considering the rights of the two parties.

79. The *Daily Hitavadi* [Calcutta] of the 26th December says that it was Lord Curzon who first sowed the seed of discord between the Hindus and Musalmans, and speaks highly of what His Highness the Aga Khan has said about the necessity of friendship and co-operation between them.

DAILY HITAVADI,
Dec. 26th, 1910.

Unity between Hindus and Musalmans.

80. Seeing that Anglo-Indian journals constantly remind the Indians of the difference between the rulers and the ruled, the *Bir Bharat* [Calcutta] of the 25th December is at a

BIR BHARAT,
Dec. 25th, 1910.

Friendship.

loss to find how friendly relations can be established between the Indians and the ruling race in spite of what the Government officials say about its being desirable. When we venture to say, observes the paper, that these rulers should be friendly to the ruled all we mean to say that our rulers should be generous in dealing with us and to allow us an opportunity of passing our life in peace. If the rulers fail to establish this relation they have always to pass an anxious time of it in administering the country. But to secure the above relation the rulers must know the people well. The Musalman rulers succeeded to some extent in knowing their subjects, and therefore abstained from interfering with their religion, social customs, etc. The rulers invited the people's help and the people always looked to the ruler for sympathy. Hence the people lived in peace and the ruler had laboured under no anxiety in governing the country.

Our English rulers say that the Canadian coat will not suit the Indian climate, but in making their laws they always have recourse to the laws of Europe. In fact they are always trying to Europeanize India.

Hence we say that Englishmen should first know the Indians. They cannot realize the special reverence in which the Hindus hold the cow and the pain caused to them by its slaughter. The Musalman princes realize the secret and therefore do not permit cow-slaughter in their territories. Hence it is that there is no conflict between the Hindus and Musalmans in those territories.

The anglicised Hindus who have so many clubs here with the object of establishing friendly relations with Englishmen can do no good to the Hindu community, for they have nothing in common with the latter. They may be wise and learned, but they are not Hindus. They may, however, interpret the Hindu mind to the Englishmen. Our prayer, concludes the paper, is not that the ruling race should always act up to our wishes. What we want is that they should first try to know us and then determine what their duty towards us should be.

URIYA PAPERS.

81. A correspondent of the *Uriya and Navasamvad* [Balasore] of the 14th December writes to say that Mirza Kuar Beg, the

URIYA AND
NAVASAMVAD,
Dec. 14th, 1910.

A police officer taking loans on the credit of his being a public servant and oppressing the people in other ways.

head constable of the Puri Ghat outpost at Cuttack, has, on the credit of his being a police officer, taken from various persons within the jurisdiction of that outpost loans and other things to the value of about Rs. 5,000. There is no likelihood of these loans being repaid. Rather they are increasing day by day. This officer is also oppressing not only the people of the Cuttack town, but those of the neighbouring villages in various other ways. The writer invites the attention of the District Superintendent of Police, Cuttack, or the District Magistrate of Cuttack to the matter.

URIYA AND NAVASAMVAD,
Dec. 7th, 1910.

82. The *Uriya and Navasamvad* [Balasore] of the 7th December is sorry to learn that, during the incumbency of Babu Chandra Mohan Maharana, as the Headmaster of the Cuttack Training School, the prize distribution meetings of that school are not held under the presidency of higher authorities such as the Divisional Commissioner, the District Magistrate or the Inspector of Schools, as is the case with collegiate, zillah and high schools. The writer further complains that the stipend-holding pupils of that institution do not get their stipends regularly.

UTKALDIPIKA,
Dec. 17th, 1910.

83. A correspondent of the *Utkaldipika* [Calcutta] of the 17th December, after writing something about "the virulent attitude" of the *Uriya and Navasamvad* newspaper towards the Uriyas in general and Babu Chandra Mohan Maharana, B.A., and Divyasinha Misra, B.A., in particular, concludes his letter with the following observations:—

"What I want to lay before the public is that a certain Bengali officer of the Education Department, who is intimately connected with the *Uriya and Navasamvad*, aspires to the post occupied by Chandra Mohan Baba, and that he has a hand in the agitation against Chandra Mohan Baba whose removal he thinks will benefit him. Does any one require proof of this?" Another correspondent of the same paper writes on the same subject in a similar strain.

URIYA AND NAVASAMVAD,
Dec. 14th, 1910.

84. In an article headed "Village panchayats", the *Uriya and Navasamvad* [Balasore] of the 14th December, after dwelling on the duties of the panchayats, observes that the panchayats, instead of establishing better relations among the villagers, are often found to fan the flame of litigation, and act as leaders of two contending parties, and that the formation of responsible and capable village panchayats is one of the crying necessities of the present time.

UTKALDIPIKA,
Dec. 17th, 1910.

85. Referring to the riots that took place at Calcutta between the Musalmans and the Marwaris of that city on the occasion of *Bakr Id*, the *Utkaldipika* [Cuttack] of the 17th December observes that as the sacrifice of cows gives rise to disturbances ending in the loss of human life, it will not be an injudicious act on the part of Government to put an end to the sacrifice of cows by legislation. In Turkey, the most important Muhammadan country, goats and sheep are sacrificed. The Amir of Kabul himself prohibited the sacrifice of cows. If ignorant Muhammadans do not obey good advice, it will be a good administrative act to make them obey it by legislation. The Koran does not sanction the sacrifice of cows, and no injurious custom can escape in the name of religion. The Government has deserved thanks by prohibiting by legislation such bad customs among the Hindus as the burning of *satis*, the marriage of girls, etc. The mighty English Raj possesses immense powers, and the quarrels between Hindus and Musalmans will surely be decided by that third party. It is also heard that the Sikhs have been excited owing to the sacrifice of cows. The writer requests the Government to properly decide the matter soon.

UTKALDIPIKA,
Dec. 17th, 1910.

86. Referring to the view expressed by the Census Commissioner that the untouchables are not Hindus, the *Utkaldipika* [Cuttack] of the 17th December observes that this view of the Census Commissioner is wrong. The Hindu society embraces various castes from the high-caste Brahmin to the lowest Chandals. The untouchables, though they are not allowed to enter into temples, believe in and worship Hindu gods and goddesses. The writer hopes that Government will consider this matter and will give orders for writing the untouchables as Hindus in the Census papers.

SAMVAD VANIKA,
Dec. 15th, 1910.

87. After giving a short account of the proceedings of a meeting held at Benares on the 4th December under the Presidency of Pandit Shib Kumar Shastri, who declared that

Ibid.

(-1505)

the untouchables were good Hindus, the *Sambad Vahika* [Balasore] of the 15th December appeals to the Government to allay the excitement which the proposed departure in the mode of Census enumeration has created in the mind of the Hindu community.

BIDHU BHUSHAN MUKHERJI,

*First Assistant to Bengali Translator,
in Charge.*

BENGALI TRANSLATOR'S OFFICE;
The 31st December, 1910.

The undersigned were present at the meeting of the
Board of Directors of the Government of the
Province of Ontario, held at the Hotel
of the Province of Ontario, on the 1st day of
January, 1910.

WILLIAM RICHARDSON

Attorney General of Ontario

By the Attorney General

1st day of January, 1910.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 31st December 1910.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Basar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Musaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Prish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Brojendra Nath Ghose	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	REMARKS.
1	"Day's News"	Calcutta	Daily	(See above)	Defunct.
2	"Karmayogin"	Ditto	Weekly	(Ditto)	Ditto.
3	"National Daily,"	Ditto	Daily	(Ditto)	Ditto.

LIST OF NATIVE-BOY ENGLISH A
BY THE EDITOR

No.	Name of Native-Boy	Age	Place of Birth
1	John Smith	15	London
2	James Brown	14	London
3	William Jones	13	London
4	Thomas White	12	London
5	Richard Black	11	London
6	Robert Grey	10	London
7	Henry Green	9	London
8	George King	8	London
9	Edward Lee	7	London
10	Thomas Hall	6	London
11	John King	5	London
12	James Lee	4	London
13	William Hall	3	London
14	Thomas King	2	London
15	John Lee	1	London

As the Native-Boys are all of the same age, and are all of the same place of birth, the list is not very long. The list is given in the order of their names, and is not in the order of their ages. The list is given in the order of their names, and is not in the order of their ages.

I.—FOREIGN POLITICS.

3375. The *Amrita Bazar Patrika* publishes a long article bitterly complaining against the treatment accorded to Indians in South Africa, and particularly of the arrest of an Indian woman alleged to be the wife of one Rambhabai Sadha, who is said to have been a resident of South Africa before the Boer war began.

"The question is" concludes the journal—"where is this all to end? How is it that the great British nation does not take any measure to put an end to this highly undesirable state of things? How is it that the Government of India does not move the Colonial Department and the Imperial Government in the matter? Surely a false notion of official etiquette should not be allowed to interfere with so grave and important a subject. Then, again, if it is beyond the power of the Government of India or the British Government to afford protection to the Indians, why is not emigration to South Africa put a stop to and why are not similar restrictions imposed in India on the subjects of the South African Union? The Indians are treated badly now, and not before, in many British Colonies, while they have no such complaints to make of the attitude of any foreign nation. And why should this be so, when India is a part and parcel of the British Empire? The Indians themselves cannot understand this; more so when the Government of India is as much self-contained as are those Colonies."

AMRITA BAZAR
PATRIKA,
22nd Dec. 1910.

II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

3376. With reference to the Howrah gang case, the *Bengalee* writes:—"We find that two of the accused in the above case, viz., Hari Pada Adhicari and Satish Chandra Mitter have been discharged. We say nothing about the evidence against them. But the fact remains that these two men have been made to go through one whole year of suffering in *hajut*, only to be brought to the High Court and discharged from the present trial, because their names do not appear on the complaint made before Mr. Duval with the sanction of the Government. The poor fellows are liable to be re-arrested and faced with the terrible possibility of another protracted trial in the lower Court, after a fresh complaint has been made against them with their names properly put in. Their re-arrest and re-trial, after they have passed through last year's suffering, would be a shocking act of inhumanity. And what must be said of the prosecution counsel who has brought all this about through unpardonable carelessness in conducting the trial in the lower Court, having been present there from the inception of the proceedings, that is, the application for issue of process against the accused? One may well imagine what the position of a ministry would be in England if such a charge could be laid against them."

BENGALUR,
20th Dec. 1910.

3377. Referring to the discharge of two of the accused in the Howrah gang case, the *Amrita Bazar Patrika* writes:—"We certainly congratulate them. We have nothing to say as to the case itself, the evidence recorded in the lower Court, or anything that might interfere with the even course of justice. But is it not a hard—an extremely hard case, that of the two accused who are set free, because the evidence against them does not warrant their being proceeded against? If the evidence against them is not sufficient and strong why were they put to all the hardship attendant on arrest, confinement in *hajut* and prosecution, and that for such a dreadfully long period? What compensation are they entitled to and may they expect? The prosecution must have known all along what it has to say against each individual member of the gang. And the prosecution counsel must similarly have known it. Why then did not the Crown set them at liberty earlier? Why, again, did not the Committing Magistrate release

AMRITA BAZAR
PATRIKA,
21st Dec. 1910.

them when the same evidence that was before him is deemed insufficient in the higher Court to warrant a prosecution? These are points that we beg to bring to the notice of the higher authorities."

(d)—Education.

AMRITA BAZAR,
PATRIKA,
21st Dec. 1910.

3378. Referring to the constitution of the new special department for Education, the *Amrita Bazar Patrika* writes:—"An additional burden of about one lakh per annum has been thrown on the Government by the creation of the three appointments. . . . The question of educational reforms is one of funds; and the funds intended for the purpose should not be swallowed up to keep up costly establishments. . . . While on the subject, it will not be out of place to mention, Mr. H. Sharp, Director of the E. B. Education Department, has been appointed Joint Secretary in the new Education Department. Though an educational officer, the work he has been doing is more political than of an educational nature. This is how the *Times of Assam*, a moderate paper, speaks of him:—"No Department of any Province has been subjected to such public criticism, both in the University and outside, as has Mr. Sharp's been here'."

And of all educationists, Mr. Sharp has been selected!"

BENGALUR,
22nd Dec. 1910.

3379. Commenting on an advance copy of an article by the Revd. Mr. Andrews entitled "The Death rate of India," which is to appear in the January number of the *Modern Review*, the *Bengalee* writes:—"The educational expenditure of the Government of India is, to quote Mr. Andrews' words, 'probably below any decent modern standard'. What should therefore be done is that expenditure in other departments should be curtailed and ampler funds found for the educational needs of the country and, above all, for the extension of primary education. We thoroughly associate ourselves with the hope expressed by Mr. Andrews that the time may soon come when every village will have its school. We can assure him that there is an ever increasing desire on the part of the educated community for the spread of primary education. We recognize that the situation is critical, and that education is the only solvent."

(h)—General.

INDIAN MIRROR,
18th Dec. 1910.

3380. The *Indian Mirror* writes:—"The recent elevation of Babu Nalini Ranjan Chatterjee, M.A., B.L., to the High Court Bench, has, we need hardly say, been fully approved by all who are in a position to pronounce any opinion on the subject, as being a fit recognition of ability and worth. . . . One more instance of the unexceptionable character of the appointments made by Sir Lawrence Jenkins, is furnished by the nomination of Mr. R. N. Mukerjee, C.I.E., to the shrievalty of Calcutta for the ensuing year."

BENGALUR,
21st Dec. 1910.

3381. With regard to an alleged proposal for the establishment of a separate High Court in the new Province, the *Bengalee* observes:—"We believe that if financial considerations did not stand in the way, the project would, by this time, have assumed a definite form and shape. . . . One of the strongest objections to the Partition was the possibility of the creation of a separate High Court, and it was the only objection which the Chamber of Commerce had to urge. The assurance was then given by the Government of India itself that under no circumstances would the jurisdiction of the Calcutta High Court be curtailed by the creation of a separate High Court at Dacca. Is the Government prepared to go back upon its pledged word? The faithful fulfilment of promises made is one of the strongest bulwarks of power. . . . But apart from these higher considerations, we cannot help thinking that the splitting up of the Calcutta High Court, into what may be called two pocket High Courts, will have a disastrous effect upon the administration of justice, and what is almost equally important, upon the confidence which it inspires in the public

mind. And after all, the sound and efficient administration of justice and the trust which it begets constitute the strongest bulwarks of States and Thrones. The High Court of Calcutta, emasculated in point of numbers, will be bereft of its prestige and influence. The High Court of Dacca, Dacca being such a small place, will be more or less under executive influence; and its decisions, especially in crucial cases, will largely take their colourings from local bias and prejudice. This is an eventuality which the local officials will never admit, but which the Government of India, taking a comprehensive view of the situation, is bound to take note of. But there is also another aspect of the question which cannot be overlooked. What about the convenience of the large population, to be counted by millions, of North Bengal who were surreptitiously thrust into the new Province, and to whom Calcutta is a much nearer place to go to than Dacca? A High Court located at Dacca would be a serious inconvenience as compared to a High Court in Calcutta to the people of Bogra, Rajshahi, Rangpur, Jalpaiguri and Malda. The Partition has inflicted upon them serious hardships; for to them Calcutta and Darjeeling are much nearer than Dacca and Shillong. Are their hardships to be aggravated, for the sake of administrative symmetry, by the creation of a High Court at Dacca to which they would be compelled to resort? It is a serious matter for the people of North Bengal from the point of view of convenience. The difficulty might, indeed, be overcome by allowing the districts to which we have referred to continue under the jurisdiction of the Calcutta High Court. But what then would become of the Dacca High Court? It would have still further to be reduced in its numerical strength—it would be a pocket edition of the High Court, of amazingly miniature proportions, and without the dignity and prestige which should always belong to the highest judicial tribunal in the land. Altogether, we hope the idea of a separate High Court for the new Province will be abandoned as inconsistent with the distinct pledge of the Government and as prejudicial to the sound and efficient administration of justice, with the added disadvantages that it will entail grievous hardship upon the people of North Bengal."

3382. In deprecating the proposed addition to the Census returns of an explanatory note regarding certain of the depressed classes, the *Bengalee* writes:—"The question as to

Mr. Gait's Circular.

the position of the depressed classes is one of the greatest urgency as well as importance, and must be solved before long. But the essential condition of a satisfactory solution of this question is that we should be left to solve it by our own and unaided efforts, except such aid as education and the moral support of civilised mankind can give us. Interference from outside can only do mischief."

3383. With regard to the prevention of malaria, the *Amrita Bazar Patrika* writes:—"By all means distribute as much quinine as you like, though the bulk of the people

Malaria and quinine.

have lost their faith in it; but there is no doubt that it is the drainage projects which are the real remedial measures. The drainage theory thus claims the first consideration of the Committee."

3384. With reference to the Committee for the prevention of malaria in Bengal, the *Amrita Bazar Patrika* writes:—

The Bengal Malaria Committee.

"The constitution of the Committee is defective, inasmuch as there is no unofficial non-medical gentleman on it to treat the question from a general point of view. If experts have their advantages, they have their disadvantages too. All of them are more or less wedded to their pet theories, and they cannot thus oftentimes form unprejudiced opinions. If Raja Degumbar Mittra were not put on the Epidemic Fever Committee in the sixties of the last century, the drainage theory as the cause of malaria would not have been brought to light in those days. And malarial fever would have been possibly driven from Bengal as it has been from England, if his theory had been accepted and the necessary drainage measures adopted. But the expert medical members of the Commission pooh-poohed the idea as nonsense, simply because it emanated from a layman, with the result that the Government hesitated to accept it, while the scourge of malaria went on committing its dreadful work in every part of the country and took a deep root in the soil. It is yet not too late for the Government to reconsider the matter

BENGALUR,
21st Dec. 1910.

AMRITA BASAR
PATRIKA,
22nd Dec. 1910.

AMRITA BASAR
PATRIKA,
22nd Dec. 1910.

BENGALUR,
23rd Dec. 1910.

and remove the defect by appointing a competent private gentleman, having a thorough practical experience of the districts, as a member of the Committee."

3385. In the latest issue of *Capital*, "Max" makes the following among other observations regarding the Hon'ble Mr. Slacke's reply to the Hindu deputation that waited on him in connection with the Bakr-id disturbances:—"Mr. Slacke can hardly blame people for thinking and saying that his intolerable want of tact and good taste was inspired by the painful recollection of the part taken by Babu Radha Charan Pal in forcing public enquiries into the College Square riots and the Nimtollah Fire Brigade scandal."

Commenting on this, the *Bengalee* writes:—"The language used by "Max" is undoubtedly strong, but there is no gainsaying the fact that the treatment accorded to Rai Radha Charan Pal Bahadur has produced a most painful impression upon the public mind. Rai Radha Charan Pal is one of the most public-spirited of the citizens of Calcutta, and he joined the deputation not only in the discharge of what he believed, and rightly, to be a public duty, but at the special request of the very people whose interests were vitally affected. In these circumstances all we can say is that the treatment he received was entirely undeserved and entirely unjustifiable."

BENGALUR
23rd Dec. 1910.

3386. Referring to the constitution of the Finance Committee of the Bengal Legislative Council, the *Bengalee* writes:—

The Finance Committee.

"We should think that in such a case it ought to be possible for the authorities to secure, by means of nomination, the services of the representatives of important interests who fail to get themselves elected by the non-official members. It was doubly incumbent upon the Government to do so in this case because the inadequate representation of the educated middle class on the Legislative Council had formed the subject of loud and very general complaint."

III.—LEGISLATION.

BENGALUR,
16th Dec. 1910.

3387. With regard to the excise duty on cotton, the *Bengalee* writes:—

The cotton excise duties.

"We can conceive of no duties less defensible than these excise duties. They ought never to have been imposed, and they have existed far too long. We can only hope that Lord Hardinge will realise the grave injustice to a struggling and an important industry which these duties involve and will earn the gratitude of the public by repealing them."

VI.—MISCELLANEOUS.

AMRITA BAZAR
PATRIKA,
26th Dec. 1910.

3388. The *Amrita Bazar Patrika* writes:—"Let the present authorities deal with the cow-slaughter question in the same way as the Mussalman sovereigns of India did in

The cow-killing question.

days gone by, and as the Mussalman rulers of Indian States do at the present time. The formation of conciliation boards or committees of Hindu and Mussalman leaders is not only useless, but may lead to mischief. Only two things are necessary to put a stop to these riots. Let us repeat it for the hundredth time. First, follow the advice of King Habibullah and Mr. LaTouche, that is to say, kill goats, sheeps, camels and not cow, at a place where Hindus and Mussalmans live huddled together. The Marwaris and many Hindus will gladly help the Mussalmans to purchase these animals if they care to ask them. Secondly, select the sites for cow-slaughter only at such places as are not frequented by the Hindus, and enclose them within walls. Where is the difficulty in carrying out these two suggestions?"

INDIAN EMPIRE,
20th Dec. 1910.

3389. The *Indian Empire* writes:—"On Sunday, the Lieutenant-Governor again visited the disturbed area and declared to

The Lieutenant-Governor and the cow-killing question.

the Marwaris who waited on him that this year the *Quorbani* would be performed as already ordered, but that he would appoint a committee of Hindus and Muhammadans to

amicably arrange matters next year. As in the case of the declarations of the Commissioner of Police, the Hon'ble Messrs. Slacke and Duke, members of the Bengal Executive Council and His Honour's previous declaration, this assurance produced two different effects on the contending parties. While the Marwaris were by no means satisfied, nay, felt themselves humiliated, the assurance elated the Muhammadans and made them regard it as a triumph. Indeed, something like consternation seized upon them when began their arrest and disarming, for ignorant, unlettered as the rioters mostly were, they were perhaps thinking that they had been given a free hand to chastise the Marwaris as they liked, because they were not previously interfered with. The *Indian Daily News* and other papers have reported that Muhammadans, both Pathan and upcountry, abused, villified and maltreated Marwaris to their heart's content in the presence of policemen who looked on complacently without raising the little finger to stop them or to help the oppressed. They may, therefore, be pardoned if they laboured under a hallucination like what we have stated above. . . . At the Amratolla mosque, where formerly only two cows used to be killed and this year the number rose to five, the Muhammadans are reported to have cheered the Commissioner of Police for having made such *bandobust* for them. We give the report for what it is worth."

3390. The *Indian Empire* writes:—"We are thankful to Providence that

INDIAN EMPIRE,
20th Dec. 1910.

The recent disturbances. the riots have ceased, and that the *looting* of houses is no longer reported. And if this has happened it is because of the presence of the military and the belated adoption of measures which at the outset would have nipped the evil in the bud. And though this is not the view of the police or of their apologists in the press, from the expression of public opinion that we have been able to gauge, such appears to be the conviction of all who witnessed the bloody scenes of riot and rapine."

3391. Commenting on the "Id" disturbances, the *Tribune* observes:—

The *Tribune* on the Calcutta riots.

"The authorities took action in checking a Hindu lecturer on anti-cowkilling, but they were apparently powerless to stop the circulation of the inflammatory Urdu leaflets. And yet the author of these leaflets is as much guilty as the actual perpetrators of the *loot* and violence, and we trust that necessary steps will be taken for bringing him to book."

BENGALIAN,
21st Dec. 1910.

On this the *Bengalee* writes:—"We trust an explanation will be forthcoming. If it was necessary to restrain the Hindu lecturer, it was certainly equally necessary to suppress the leaflets addressed to the Muhammadan community and appealing to their worst passions. Why was not this done?"

3392. With regard to the official enquiry into the recent disturbance, the

The recent riots and the suggested enquiry.

Bengalee observes:—"The inquiry, in such case ought to be a public enquiry and it ought to be held by a mixed Commission consisting not merely of officials, but of the representatives of all the several communities concerned. Nothing else would inspire public confidence. A purely official enquiry is more often than not a useless waste of time, because it does not serve the purposes for which it is held. The issues in this case are so simple and at the same time so grave that the Government ought not to hesitate a moment to appoint a mixed Commission for enquiring publicly into the whole body of circumstances leading up to and accompanying the disturbances."

BENGALIAN,
22nd Dec. 1910.

3393. The *Amrita Bazar Patrika* writes:—"It was the *Times* which,

Division in the congress camp.

in an article, headed 'Division in the Congress Camp' that appeared in its issue of October 16, 1906, first sowed the seed of discussion amongst us. It was this London paper which said that there were two parties among Congressmen, namely, 'Moderates' and 'Extremists,' that the former were loyal and the latter disloyal, and that it was the duty of the Moderates to put down the Extremists. And this was the first time that we heard of 'Moderates' and 'Extremists' in the congress camp. Of course, we laughed at the time. . . . But alas! the *Times* at last won. The poison it sought to instil in the minds of our 'patriots' took effect at the Surat Congress and created two distinct parties among us under the names coined by our arch-enemy, namely 'Moderates' and 'Extremists.' Thus, if we laughed in 1906, we had to weep in 1908!"

AMRITA BAZAR
PATRIKA,
22nd Dec. 1910.

BENGAL.
22nd Dec. 1910.

3394. The *Bengalee* writes:—"At a meeting of the Committee of the Industrial Conference, held under the presidency of Pandit Madan Mohan Malaviya, it was resolved, in addition to the resolutions proposed by the General Secretary, which are more or less the same as those passed in previous years, (1) to protest against the Secretary of State's decision ordering the abolition of the department of industries in Madras, and (2) to suggest that Government should impose a special duty on imported sugar in order to protect the indigenous industry. These resolutions, now that they have been adopted by the Committee of the Conference, will be placed before the Conference itself. We hope they will both be adopted by the Conference with perfect unanimity. . . . In countries in the situation of India, where the great thing necessary is to develop and foster private initiative, an experiment like that which the Madras Government had been carrying on for some time can hardly be said to be either superfluous or undesirable. As regards the suggested duty on sugar, it would certainly be in the nature of a protective duty, but then for an infant and a struggling industry a protective duty is precisely what is necessary. India has great possibilities before it in the matter of sugar-manufacture. If only the Government will afford the industry the assistance to which it is entitled, and afford it without delay, there is no doubt that foreign sugar will in a short time be completely ousted from the market."

G. C. DENHAM,

Special Asst. to the Depy. Insp.-Genl. of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,

9, ELYSIUM ROW,

The 31st December 1910.

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